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# The Living Church

VOL. XXXIV.

MILWAUKEE, WISCONSIN.—MARCH 10, 1906.

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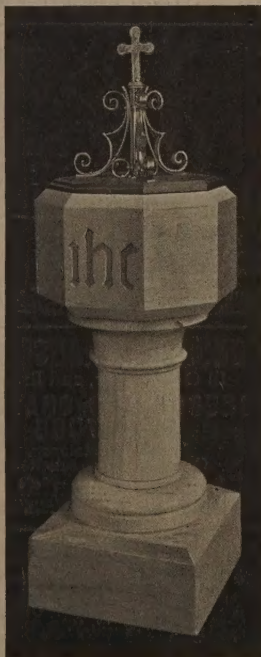
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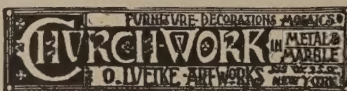
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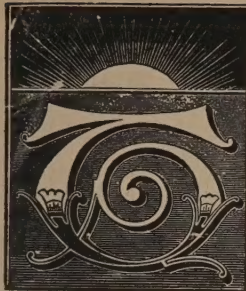
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MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 10, 1906.

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## Editorials and Comments

### The Living Church

*A Weekly Record of the News, the Work, and the Thought of the Church.*

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### PRAYER AND TOIL.

WE may well ask ourselves, as the days of Lent advance: Do we heed the Church's call to prayer; and, if so, what use do we make of the grace which our prayers have won?

Are we mindful of our Blessed Lord's example in these matters? Does it arrest our attention, and lead us in the way of the Father's will, to contemplate how He, the Christ, "went out into a mountain to pray, and continued all night in prayer, and came down and stood in the plain, and a great company of people came to hear Him and be healed of their diseases?"

What a picture; what a constraining example for us, at the Lenten-tide! "All night in prayer"! Around the Christ lay the sleeping world; the twinkling stars overhead shed their faint beams of light upon His kneeling form; the hours of the night-watch crept slowly by; and yet He continued in prayer till the morning broke. The day that followed was to the Christ a day of tremendous moment: apostles to choose, multitudes to teach, the sick to heal! Toil succeeded prayer: from the mountain He descended into the plain, to convert the grace which His prayer had won into achievement for the kingdom He had come to found.

The whole scene staggers us: the prayer and the toil alike. Yet it is in every way for our example, especially in these Lenten days.

We too, as Christ's people, must go up into the mountain to pray; and we must descend again into the plain to serve.

Two possible dangers assail us in this weighty matter. We may encounter the toil, without the prayer; or we may pray, and shirk the toil.

The true Lent brings to the true Christian a deepened desire to serve: an honest determination to toil and to make sacrifice for the heavenly kingdom, to seek and to help wayward brethren, to do something that may tend to establish more firmly among the sons of men the Church of the Living God.

Surely such service will need the grace which prayer alone can win: first the mountain, then the plain; first the prayer, then the work! But we are tempted to forget our Lord's example. What we may do seems so insignificant and unimportant as compared with what He once did, that we are moved to say: What is the use of praying over it? We rush into the plain, only to fail, because we have not known the stillness of the mountain and the touch of the Father's hand.

There is an opposite danger which confronts some, though perhaps not many: To seek God's grace and never use it, to keep a selfish Lent, to pray and not toil, to remain steadily upon the mountain in utter forgetfulness of the need and the opportunity which summon to the plain below.

To keep the right Lent, requires above all that we follow in the Master's footsteps. With Him, therefore, let us go up into the mountain for strength. Then let us descend with Him into the plain, and use the power which God has given us.

Ought there not to be immense activity among Christians during Lent? Shall not prayer issue in good works, in deeds of mercy, in almsgiving, in practical compassion for the lapsed, in the devotion of all the power which we can win upon the mountain to God's service in the plain of life's opportunity. B.

It is not the sunny side of Christ that we must look to, and we must not forsake Him for want of that. Oh, how sweet a thing were it for us to learn to make our burdens light, by framing our hearts to the burden, and making our Lord's will a law!—*Samuel Rutherford.*



## AD CLERUM.

"Per sacrum ordinem aliquis deputatur ad dignissima ministeria, quibus ipsi Christo servitur in sacramento altaris, ad quod requiritur major sanctitas interior, quam requirat etiam religionis status. Unde gravius peccat, caeteris paribus, clericus in sacris ordinibus constitutus, si aliquid contrarium sanctitati agat, quam aliquis religiosus qui non habet ordinem sacrum."—*S. Thom. Aq., 2, 2, q. 184, a. 8.*

"Intra Deum et hominem constitutus est sacerdos, citra Deum, sed ultra hominem; minor Deo sed major homine."—*Innoc. P. III.*

"Dignitas sacerdotalis prius cognoscatur a vobis ut deinde servetur a vobis."—*S. Amb., de dig. sacer.*

## SHALL WE ACCEPT THE BROAD CHURCH POSITION?

WITH great cordiality we welcome the statement of "The Broad Church Position" which that distinguished scholar, Professor Nash, of the Cambridge Theological School, gives us on another page. That so representative a Broad Churchman should "wish to meet half way" our own desire that Churchmen of varying schools of thought should "seek to understand one another," augurs for greater unity in the Church. If, quite briefly, we subject Professor Nash's paper to some scrutiny and even to criticism, it is simply that we may show how and why Catholic Churchmen feel impelled to differ, in some respects, with him. We should not attempt such analysis did we feel that he would consider it, in any sense, an unfriendly act, or an inhospitable reception of his paper. The very desire to understand each other renders frankness, each with the other, indispensable.

Our first thought is that Dr. Nash's position seems to regard truth as a product of human mind. Thus regarding it, affirmations of truth appear to be made tentatively. What else can be meant when it is affirmed that "the Creed . . . must also yield more or less to the pressure and inspiration of critical and creative epochs"—this age being such an epoch?

Catholic Churchmen have no such conception of truth. To them—and we think the postulate may be said to be confirmed by philosophy—truth is a finality. Mind does not create it; there can be no "creative epoch" with respect to a relation between intellectual activity as cause and the truth as effect. Mind may variously lay hold upon truth. The office of the Holy Spirit in leading the Church into all truth is exercised in the ever-increasing, ever-developing, ever-enlarging perception of the full truth of what the Church has always affirmed. And here appears to be the vital difference between the two schools of thought. The Broad Churchman, viewing truth as the product of mind in some "creative epoch," deduces logically that mind, in another creative epoch, may show the intellectual creation of the earlier epoch to be false. Otherwise, mind would be infallible and omniscient, which Broad Churchmen would, of course, not affirm. Consequently, there can be no sense of finality to any credal position. It would be "mortgaging the estate of our grandchildren" to deny them equal rights with ourselves and with the Nicene fathers in framing truth. Dr. Nash may, indeed, affirm the truth of the Virgin Birth; but it must be because his mind has created an intellectual necessity for that dogma. He is logically estopped from affirming that that intellectual necessity is a finality with respect to human mind in all ages, or, therefore, that the Virgin Birth is to be discerned as a fact of history. It must to him be a probable hypothesis only. It rests only upon his critical acumen. So also all that "body and organism (in what sense is the term *organism* appropriate?) of saving truth"—the Unity and the Trinity, the Incarnation, the Church, the Bible—which Dr. Nash affirms, rests rather upon the creative genius of his mind than upon the certainty of external fact. What other foundation does he discover for his "dogmatic creed," his "deep and clear theology"?

The Catholic Churchman, viewing truth as a finality, exterior to mind, not created by it, does not share this fear of "mortgaging the estate of our grandchildren." He holds that *e.g.*, the Virgin Birth must either have been (a) a physical act, finished when the birth had occurred and therefore a fact of history, or else (b) that it is fiction. Now the guiding inspiration of the Holy Spirit, to which Dr. Nash has referred, has shown the Church—if it has shown anything in the course of nineteen centuries—that the Virgin Birth is a fact of history, and that fact has been incorporated into the Creed as the very corner stone of the fact of the Incarnation. As a consequence,

Catholic Churchmen are obliged to hold the eternal fixedness of this doctrine as a concluded fact. The relation to it of individual minds becomes a negligible quantity. If future generations should disprove the fact, that which would give way would be, not a structure which human mind has reared, but the veracity of the Holy Ghost—we say it with all reverence.

But Catholic Churchmen fully agree with the position which Dr. Nash attributes to Broad Churchmen when he says: "The Church, as they apprehend and love her, is so great that no one period or crisis in the experience of the Race can draw out her entire mind regarding Christ." If Broad Churchmen would be content to affirm that human mind is constantly growing in its capacity for appreciation of the truth, we should be at one, in the last analysis. This would require the deduction that "mortgaging the estate of our grandchildren" would consist in holding that the mind of to-day has exhausted the infinitude of the personality of Jesus Christ; that there was nothing more for us to learn; that the Holy Spirit had completed His office of leading the Church into "all truth." We should agree in rejecting such postulates.

But the Catholic Churchman maintains that the variable quantity is not truth, but mind. When our Bishops affirmed that "Fixity of interpretation is of the essence of the creeds," Broad Churchmen revolted from their postulate, simply by reason of this curious confusion between truth and intellectual perception of truth. "Fixity of interpretation" is not inconsistent with development in appreciation of truth. Thus, no doubt there has been large intellectual development in the appreciation of what is involved in the ascent into heaven, the resurrection of the body, and in most of the postulates of the creed. But the development has been through a gradual unfolding, an age-long expansion of our appreciation of the truth stated in those postulates. It has not been by overturning the "interpretation" of one age and substituting that of another. To hold, for instance, an interpretation of the Virgin Birth which robs it of relation to the physical fact of the conception of the man Christ Jesus, is completely to overthrow the fact which the Church has always affirmed. It is not intellectual development, but the substitution of one concept for another. It involves the removal of the guarantee of truth from the entire Creed; and Dr. Nash cannot possibly save from the fall of the structure of truth thus involved, the Unity and the Trinity of God, the Incarnation, the Church, and the Bible, and all that "dogmatic creed," that "deep and clear theology," for which, he believes, Broad Churchmen would "contend, to the death if need be." Now would seem to us to be the time for such contention, and the Virgin Birth the issue, and the contraveners of that fact the enemy.

Yet we quite agree with Dr. Nash that "God Himself is compelling us to subject the Bible to a searching historical examination"; that "to flinch from the historical study of the Bible and the Creed is to dishonor the Church." Let no one suppose that Catholic Churchmen have any quarrel with such "examination," such "study." We have no quarrel with the "higher criticism." We agree that it is not only a legitimate but even a useful and a necessary study. But we are disappointed—we may even say disgusted—on the whole, with the manner in which that study has too generally been carried on, and we are ashamed, too frequently, of the gross inadequacy of reasoning power which leads "critics" to proclaim as their "conclusions," various extraordinary deductions which do not logically follow from accepted premises. The credulity with which such "conclusions" are accepted by Broad Churchmen in general would come to us as a sublime example of a beautiful faith in things unseen, in the midst of an age of doubt, were it not combined in the most extraordinary manner with a simultaneous rejection of postulates that rest upon sure foundations. Thus, the calling of the critic has suffered, in the estimation of conservative Churchmen, not because of any inherent objection to criticism, but because modern critics, as a whole, have not vindicated their right to our confidence; and Broad Churchmanship, as a school of thought, has lost some measure of our respect by its indiscriminating acceptance of almost any "criticism" that might be hazarded by almost any "critic." We need hardly say that we are speaking in general terms.

As to "heresy trials": with Dr. Nash, "we abhor them"—but perhaps on different grounds.

Holding that truth rather than a mental concept is the final reality, and that the postulates of the Creed are guaranteed by the Holy Spirit to be the truth—in so far, that



is, as finite words can express it—we cannot concede to the teaching office of the Church the right to teach what is in contravention with those postulates. This may or may not conflict with Dr. Nash's postulate: "There must of necessity be a real freedom in the interpretation of the Creed," according to the value given to the term *interpretation*. We should rather say the Church must allow for variations in the intellectual appreciation of the Creed. We do not see that "freedom in interpretation"—if that means freedom to reject, which it seems to mean in Dr. Nash's argument and in the attitude of some in the Church who are under criticism—is essential or even germane to the "conception of the Church as an undying organism of sacramental and historic life." For if the "freedom of interpretation" so works as to deny that the Church is such an "undying organism of sacramental and historic life"—and this postulate is not more sacred than the postulates of the Creed—than the "freedom of interpretation" overthrows the very "conception" to which Dr. Nash would make it a *sine qua non*! We should rather reverse his proposition and hold that "we must give up the conception of the Church" which Dr. Nash enunciates, if we admit a "freedom of interpretation" that is inconsistent with this "conception." Again do our differences resolve themselves into the question of whether truth or mind is the final, paramount entity; whether truth is subjective or objective.

We quite agree that "heresy trials" "are a most inefficient and unhappy instrument either for getting at the truth or for securing the peace and dignity of the Church." On the other hand, they are not used as such instruments. Those who may desire any heretical priest placed on trial are not actuated by a belief that force against him would be an answer to the heretical positions maintained in his utterances. Intellectual fallacies can only be answered by intellectual corrections. A priest's erroneous opinions can be overthrown, not by punishing him, but by successfully answering them.

The question at issue, should any priest thus be placed on trial, would not be intellectual but moral. Is it honorable for a priest, having sworn that he holds *A*, to teach *B*? Does *B* involve of necessity the rejection of *A*? If so, is the priest who so affirms, morally a fit person to exercise his priesthood? In teaching *B* in place of *A*, is he fulfilling the condition upon which the Church commissioned him to act officially as a teacher in her name? These would be the questions which an ecclesiastical court would consider. The issue for a court would be that in the realm of morals. The intellectual issue, as to the abstract truth or falsity of the opinions held by any defendant, can only be solved by intellectual consideration and argument. No one, we trust, supposes that either truth or error can be overthrown by punishing one who holds to either of them.

But the very fact that the Church is charged with the preaching of the gospel compels her to be assured that those to whom she deposes the preaching office shall exercise it in accordance with and not in contrariety to that gospel. To deprive a priest who contumaciously teaches contrary to what the Church has proclaimed that gospel to be, is not an infringement upon personal liberty of thought, but a protection to the Church's children. Moreover, the priest may not himself be the judge of the question whether he does in fact thus misrepresent the Church, unless in all branches of jurisprudence we are prepared to permit the party accused to be his own judge and jury. Neither does removal from the teaching office involve any injustice to the defendant; for one does not seek to deprive him of the sacraments or offices of the Church for himself, but only to protect the Church and her children from his misrepresentation of the Church's gospel. Deposition is not to be construed as a punishment for intellectual error, but solely as a protection to the Church.

For these and other cogent reasons, we are unable to accept for ourselves, the position which Dr. Nash enunciates as that of Broad Churchmen. Moreover, we should be strangely deaf to utterances of many other men in the name of Broad Churchmanship, did we fail to add that many positions totally inconsistent with Dr. Nash's thoughtful paper, are frequently avowed as of the essence of Broad Churchmanship. We should be much more sanguine of the future of that school of thought did we have reason to believe that it would be more largely free from intellectual excesses such as find no place in Dr. Nash's paper. We believe that the *ethos* of that school as a whole must be more deeply sympathetic with the sacramental life of the Church, more definite in its recognition of the inviolability of

vows, more certain in its enunciation of the Church's doctrine, clearer in apprehending the distinction between revelation and human opinion, firmer in dissociating itself from merely erratic thinkers, before we can deem it a safe harbor for simple Christians.

**WORKERS** and hoppers for better things in the social economy of the nation have been saddened by much new testimony that has of late been adduced, to show how inadequate has been the partial success of movements directed toward the legal prohibition of child labor and toward the protection of childhood in our cities in general. Mr. Edgar G. Murphy showed us, a year or two ago, some of the conditions in Southern cotton factories—mostly owned in Massachusetts—where child labor is carried on under the most unhappy conditions. Mr. John Spargo has, in his *The Bitter Cry of the Children*, pressed the matter home to us in other directions. And now comes that well-known philanthropic journal, *Charities*, with information showing that the capital city of the nation is among the worst examples of the inadequacy of protective laws. President Roosevelt had indeed intimated as much in his annual messages which, thus far, have borne no fruit. Here is a summary of conditions in that city, taken from the journal cited:

"Washington is strong on asphalt. It probably has the best asphalt in the world. In that respect it is almost a model. From the top of one of the "Seeing Washington" automobiles which roll down Pennsylvania Avenue, the average visitor exudes patriotism and breathes big breaths. Not until he starts to live there the year round does he find such deficiencies as these:—

"No compulsory school attendance, and 10,000 children last year not attending school.

"No laws against children's work.

"No special juvenile court.

"No all-the-year-round playgrounds.

"No adequate housing laws, but slum conditions as bad as those of Chicago and New York, without the excuse of being a great industrial center or being crammed between rivers."

These general statements are supported and illustrated by numerous specific instances of what would seem incredible conditions in tenement districts, were it not that we have become hardened by the frequent enumeration of over-crowded shacks used for the indiscriminate herding of animals which, being human, have no commercial value, and are protected by no S. P. C. A. It is most depressing to learn that Washington, the pride of the nation, the one American city having no voice in its own government, is among the worst examples of inadequacy of protective laws and of actual execution. Judge Ben B. Lindsey, the distinguished expert in juvenology—why is not the word found in the dictionary?—is quoted as saying, "there are more than twice as many so-called thieves among minors arrested in a given year in Washington, than adults." The fact is itself, he holds, an argument for a juvenile court.

Will not members of Congress, which alone has it in its power to legislate for the District of Columbia, take steps to insure the enactment of suitable laws?

**THE** judgment of the English Court of Arches in the Fillingham case is important for reasons quite apart from its immediate issue. It was inevitable that the overt act of a priest who essayed to "ordain" a "minister" in defiance of the law of the Church of England should be condemned when brought to the official cognizance of the courts. Whether the defendant, by apology and promise to reform, shall stave off the sentence that must otherwise deprive him of his benefice and of the possibility of other preferment, is, of itself, but a small matter.

Our London correspondent wisely reminds us that this judgment is not the self-vindication by the Church of her own law, but the determination of a purely civil tribunal, which is legally liable to review by the Judicial Committee of the Privy Council. Quite remembering that fact, it is significant that the State, in this judgment, assumes, as a matter of course, the continuity of the Church of England from the earliest days, and the present binding force of pre-Reformation law. There is no suggestion of that Erastianism which so insolently colored the secular decisions of English jurists a generation ago, in the following words of the Dean of Arches:

"That the giving of Orders is a function reserved to the Bishop is laid down in the Apostolic Canons, the Ethiopic Statutes of the Apostles, and in the Canons of many Councils. But for English authority it is enough to refer to the Provincial Constitution of Archbishop Walter Reynolds (1322), *De Sacramento Ordinis et de Examinations*." Further, continues our London correspondent, Sir Lewis cited John of Anthon, Van Espen, and the *Corpus Juris*



*Canonici*, and then said: "It will be seen, therefore, that the Church of England has at all times recognized the capital importance to religion of a careful choice of ordained ministers and has sternly reprobated the rash temerity of those who, without authority, would venture to take this great responsibility on themselves."

The very fact that it is not the Church—her position would be assumed as a matter of course—but the State that has thus administered her law according to ancient canons, is a new legal vindication of the right of the Church of England to recognition as the ancient Catholic Church of the land, divested neither of standing as such nor of obligation to enforce Catholic law, English and ecumenical.

Mr. Fillingham has therefore, like so many characters of history who have sought only to tear down the pillars of the ancient structure, contributed in no small degree toward the vindication of the Catholic claims of the Church of England.

It is a great triumph for good morals in the city of Chicago, that the common council has passed and the Mayor signed a bill to increase the saloon license from \$500 to \$1,000. Crime in Chicago has reached alarming proportions, far exceeding those of New York and London. Highway robbery and assaults upon women have aroused the people to an unprecedented degree, and with the result mentioned. Not only will the doubled license fee reduce the volume of crime, it is believed, but the increased revenue derived from it will be used to increase the police force, which at the present time is wholly inadequate to the needs of the city.

Good citizenship and good morals have scored a signal and a somewhat unexpected victory.

#### ANSWERS TO CORRESPONDENTS.

FRATER.—Bishops receive their authority by virtue of their divine commission, and not by virtue of empowering canons. Religious orders are founded by virtue of such powers inherent in the episcopate, together with the natural right of all men to associate themselves together for common purposes. It is not necessary that empowering canons should be passed for such purpose.

F. C. E. M.—"The Star Spangled Banner" is recognized as the national hymn in the army and navy by custom and not by legislative or even executive decree, so far as we are informed.

X.—Probably no difference.

QUESTIONER.—(1) The priest stands when receiving the Holy Communion.—(2) "Some proper hymn from the selection," which according to the rubric, may be sung in place of *Gloria in Excelsis*, is the phrase adopted when the American Prayer Book was first set forth, and before there was an official hymnal. Of course the spirit of the rubric authorizes the use of any hymn "set forth and allowed by the authority of this Church" (P. B. page viii).—(3) Unfermented grape juice is not wine and not proper matter for a valid Eucharist.

CATHOLIC INQUIRER.—Ash Wednesday obtains its name from the ancient office connected with the imposition of ashes on the heads of penitents; and while the office died out in England during the Reformation epoch, there is nothing to prevent its revival in the Anglican Communion should it seem good to any one to revive it, and we have heard of its occasional use in recent years.

A. G. S.—A considerable number, if not most, of the American Bishops sanction the reservation of the Blessed Sacrament for communicating the sick, when sufficient need is shown, but none of them, so far as we know, sanction such reservation when intended primarily for worship.

A PRIEST.—The Church understands that the soul is created, not at the moment of human birth but at the moment of human conception when, it is certain, life begins. Consequently, Baptism is to be administered to the child that has a spark of life in its body at birth, that original sin may be done away and regeneration effected. If the child is born dead, or death ensues before Baptism can be given, the soul is safe in God's hands, but is not in covenant relation with Him. Theologians distinguish between the possibilities of bliss to such an unbaptized soul as compared with one baptized, but such speculations are conjectural and need not be discussed here.

LEADER.—(1) The "Order of Ethiopia" in South Africa consists of a number of former Methodist natives under one Dwane, who was a Methodist "vicar bishop," and who came in a body into the Church, several hundred having already been confirmed, and many more being under instruction. They retain separate organization by the name mentioned as an order or brotherhood within the Church. See *Living Church Annual* for 1905 (35 cts.), pp. 55-6.—(2) This order should not be confounded with a so-called "Ethiopian Movement" among Methodists.—(3) We suggest to you to subscribe for *The Church Chronicle*, 39 Burg St., Cape-town, South Africa, which will keep you in touch with the Anglican missions of the English Church. The only American Church mission in that continent is in Liberia, the news concerning which is given from time to time in the *Spirit of Missions*. Definite statements concerning each Anglican diocese in all the world will be found in the *Official Year Book of the Church of England* (price about \$1.25).—(4) The Coptic Church of Egypt is not a "gross caricature," but it is in a depressed state and the English Church, under the Anglican Bishop in Jerusalem, is seeking to elevate it. See Hore's *Student's History of the Greek Church* (price \$2.25), pp. 216-220.

## DEATH OF THE BISHOP OF ARGYLL AND THE ISLES

One of the Most Revered of the Anglican Episcopate

PARTICULARS OF THE FILLINGHAM JUDGMENT

Statue Erected in Memory of Charles Kingsley

OTHER ITEMS OF ENGLISH CHURCH NEWS

The Living Church News Bureau  
London, February 20, 1906

AFTER an illness lasting some months, one of peculiarly trying nature, though borne with true Christian patience, the Bishop of Argyll and the Isles has now been permitted by God to depart out of this mortal life, his decease taking place last Friday afternoon at his episcopal residence in Ballachulish. He was eminently a prelate of exemplary faith and piety, and a true Father in God to his clergy and laity. As a Catholic stalwart he occupied an absolutely unique position among his brethren of the Anglican Episcopate in the Old World.

The Right Rev. James R. A. Chinnery-Haldane, D.D., who was born in 1842, was the only son of the late Mr. Alexander Haldane, for many years proprietor and director of the *Evangelical Record* newspaper. The Bishop's father (according

to the *Times*), in 1878, established his right to be considered the lineal heir male and to bear the arms, crest, and supporters of the ancient Perthshire family of the Haldanes of Gleneagles, Aylmer de Haldane of this family having been one of the barons who swore fealty to King Edward I. of England. On both sides the Bishop was descended from men who, as the *Times*' obituary article says, "had had their various parts in the spiritual and religious movements of the close of the eighteenth and the opening of the nineteenth centuries." If heredity was to go for anything, "the Bishop might be expected to have become a pillar of the Evangelical party.



THE LATE BISHOP OF  
ARGYLL AND THE  
ISLES.

But, as not infrequently happens, there was a reaction." The strongly Protestant proclivities of his father and the general independent religiousness of his grandfather "made way" in the Bishop's case for an unswerving acceptance of the Catholic Faith and Catholic Practice.

The deceased Bishop graduated from Trinity College, Cambridge, in 1864, taking a degree in law, though not proceeding to the LL.M. degree until 1884. He was ordained priest in 1867, and was for two years assistant curate of Cabu, Wiltshire. Since 1868 he had served the Scottish Church, first as an assistant curate and then as an incumbent. He was made Dean of Argyll and the Isles in 1881, and was consecrated Bishop of that diocese in 1883. His friendship with the Rev. Mr. Mackenzie, of St. Alban's, Holborn, will be remembered partly, as the *Times* points out, because of the pathetic circumstances of the latter's decease while staying with the Bishop in Scotland. He was the author of two manuals of Eucharistic devotion. *Requiescat in pace dulcis anima!*

The King's speech at the opening of Parliament yesterday contained the following reference to Education: "A Bill will be laid before you at the earliest possible moment for amending the existing law with regard to Education in England and Wales." There was also a promise of sinister import, of "improving" the law regarding certain Colonial marriages—presumably a Deceased Wife's Sister Bill.

The suit brought by the Bishop of St. Albans against the Rev. R. C. Fillingham, vicar of Hexton, in Sir Lewis Dibdin's Court for alleged offences against English ecclesiastical law, has resulted in favor of the promoter. An opportunity, however, "to revoke his error" has been secured to this clergyman by Sir Lewis by adjournment of the further hearing of the case for a fortnight. If nothing occurs to alter the position in the interval, Sir Lewis will then pronounce sentence of "deprivation" on the Rev. Mr. Fillingham, with costs. If during the interval Rev. Mr. Fillingham satisfies Sir Lewis in writing that he frankly admits and regrets his error, and that he will not attempt to repeat it, Sir Lewis will not pronounce sentence of "deprivation," but such other sentence as the altered circumstances may seem to him to require.

In the course of his opinion in this case, Sir Lewis Dibdin said:



"I think that Mr. Fillingham's acts—(1) in purporting without authority to call and choose a minister contrary to the 23rd Article, and (2) in purporting to ordain a presbyter without being himself a Bishop, contrary to the Ordinal—constitute ecclesiastical offences. It is no more competent for a clergyman to act in direct opposition to the Ordinal or the Articles than to deprave them by word or in writing. To do either the one or the other is an offence against the common law of the Church of England, quite apart from the enactments which have made depraving the Prayer Book and maintaining doctrine contrary to the Articles statutory offences. The Church of Christ is a body entrusted with the administration of certain spiritual powers which it must necessarily exercise through representatives or delegates. It has taken pains from the beginning to indicate in some formal way the persons through whom it proposes to act and to insist that its ministers should be chosen and appointed by persons authorized to do this on behalf of the Church. The Church of England is subject to episcopal government. It is immaterial to consider whether this is or is not the only right or perfect ecclesiastical constitution. It is enough for the purpose in hand that the particular method which the Church of England has adopted of choosing fit men to be ministers and of formally admitting them to Holy Orders is by placing these duties in the hands of the Bishops. The avowed object of Mr. Fillingham's action was that the person [whom he purported to ordain] might administer the Sacraments and otherwise exercise the Christian ministry in (substitution for and in) opposition to the ministrations of a regularly ordained and duly commissioned clergyman of the Church of England. It seems to me that the first sets aside a principle which underlies all ecclesiastical polity and is a usurpation by an individual of powers which belong to the Christian Society itself, and that the second is an act of rebellion against the organization and discipline of the Church of England." After making quotations from the authorities cited by Rev. Mr. Fillingham's counsel to show that these very authorities repudiate in advance the inference defendant desired to draw from their statements of early Church history, Sir Lewis pointed out that Rev. Mr. Fillingham's offence is one in respect of which it has rarely, if ever, been needful to adjudicate in the Ecclesiastical Courts of England: "I know of no precedent, and for that reason I have deemed it necessary to consider the case on principle, apart from authority. But the Canon Law has by no means ignored the question. That the giving of Orders is a function reserved to the Bishop is laid down in the Apostolic Canons, the Ethiopic Statutes of the Apostles, and in the Canons of many Councils. But for English authority it is enough to refer to the Provincial Constitution of Archbishop Walter Reynolds (1322), *De Sacramento Ordinis et de Examine*. Further, Sir Lewis cited John of Anthon, Van Espen, and the *Corpus Juris Canonici*, and then said: "It will be seen, therefore, that the Church of England has at all times recognized the capital importance to religion of a careful choice of ordained ministers and has sternly reproved the rash temerity of those who, without authority, would venture to take this great responsibility on themselves. At the outset of the Christian Church, St. Paul enjoined Timothy to 'lay hands suddenly on no man.' There can hardly be a greater offence against the order of any Christian body than for one of its members deliberately to break through the rules made to safeguard the choice and admission of fit persons to serve in the ministry. If they were suffered to be set aside by individuals at their pleasure it is obvious that not only the discipline but even the organized continuance of the body would be in the greatest possible peril. In Mr. Fillingham's case the gravity of the offence is increased by the fact that he is a benefited incumbent of the Church of England. I entertain no doubt that an incumbent advisedly and definitely adhering to the position which Mr. Fillingham has taken up cannot be suffered to retain his benefice."

The general soundness of the view enunciated by Sir Lewis Dibdin in giving judgment in this case must not, however, blind

us to the fact that the tribunal over which he presides as Dean of the Arches is not one which English Catholics can recognize as an ancient Court Christian. No, unhappily Sir Lewis' Court is not the old Provincial Court of Canterbury—although called so by the man-in-the-street—but a court arbitrarily set up by Act of Parliament, one inferior to the Judicial Committee of the Privy Council, and absolutely bound by its authority.

A fitting memorial to Charles Kingsley, priest, novelist, poet, and Christian Socialist, has just been unveiled at Bideford, North Devon, in the form of a fine statue. The statue, which has been placed on the river bank at the entrance to Bideford public park, is of white Sicilian marble, and is approved of as a true likeness by those most competent to judge. The memorial fund was subscribed to by some 600 or 700 lovers of Kingsley in Bideford and throughout Devon and the whole country, the cost of the statue being about £600. Bideford is "the little white town" amidst the delicious scenery of North Devon which Charles Kingsley loved so well and did so much to make famous, and where, when residing there fifty years ago, he wrote *Westward Ho!*

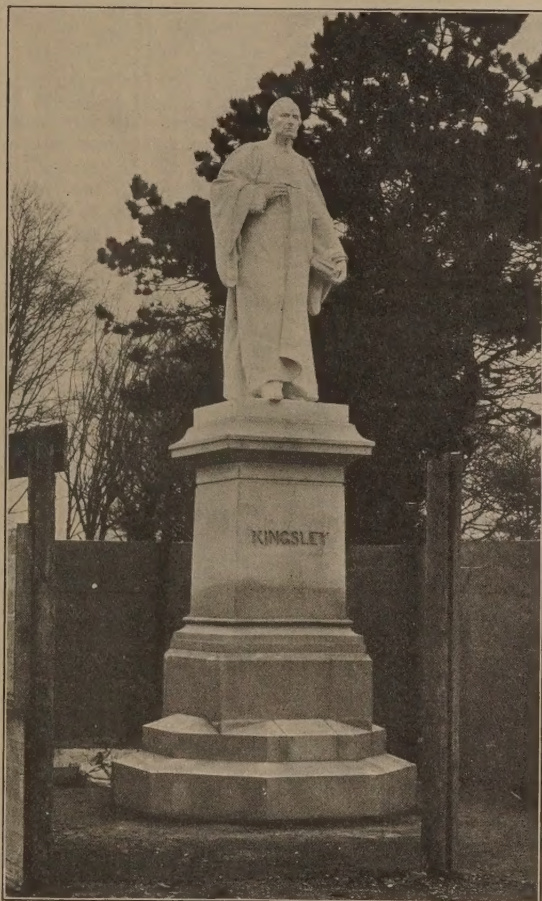
It is announced by Prebendary Carlile that the Church Army has already completed arrangements for sending 1,000 tested emigrants to Canada during the coming season, at a cost of £10,000. The same society now makes an appeal for £100,000 for the emigration of 10,000 more people, every one of whom, it is stated, will be of the class of deserving unemployed. Prebendary Carlile had last week an audience with the King at Buckingham Palace, and his Majesty manifested much interest in the work of the Church Army.

That novel which is at once so much liked and disliked, *When it was Dark*, written by Mr. Ranger Gull under the nom de plume of "Guy Thorne," has now been adapted to the stage by the Rev. Forbes Phillips, vicar of Gorleston, and was played for the first time at the Royal Court Theatre a week ago last night. It seems to have been well received.

The new Convocation of Canterbury met at St. Paul's on Wednesday last for the usual Latin service and sermon, for the praenization of members, and for the subsequent election of a Prolocutor for the Lower House. The Archbishop (President) occupied the central stall, and the Bishop of London his throne. The Litany in Latin with special suffrages for Convocation was

intoned by the Bishop of Salisbury (Precentor of the Province), and by one of the minor canons of the Cathedral. The preacher of the Latin sermon was the Archdeacon of Winchester (the Ven. W. A. Fearon). The service came to a close by the Archbishop pronouncing the Benediction in Latin. The Archbishop, attended by the Bishops and clergy, then proceeded to the south choir aisle, and, after certain formalities, the Archbishop in Latin admonished the clergy to form themselves into a Lower House, and to choose a Prolocutor, and to present him for approval and confirmation at the next meeting of Convocation, which is to-day. The Dean of Windsor was reelected Prolocutor.

What is described as a great forward movement is now being made in the East End under the auspices of the Bishop of London's Evangelistic Council, the prime mover being the Bishop of Stepney. The Rural Deanery of Stepney, which comprises over thirty parishes, has been selected as the first field of operations, and a series of mission services, lasting for eight days, was begun in the large music hall in the Whitechapel Road, known as "Wonderland," last Sunday evening. The mis-



CHARLES KINGSLEY MEMORIAL STATUE,  
BIDEFORD, NORTH DEVON, ENGLAND.



sioner is the Rev. H. S. Woolcombe, Head of the Oxford House, Bethnal Green. Under the Bishop of London's Evangelistic Council, a mission is also being held at the Church of St. Laurence Jewry, E. C., and is conducted by the Rev. Father Waggett, S.S.J.E., beginning yesterday with an offering of the Holy Eucharist at 8 A. M.

A "Whip," signed by Mr. Austin Taylor (Liverpool) and other Protestant agitators in Parliament, has been sent out to all those members of the new House of Commons who are interested in favor of a Bill designed to "put an end to the Mass" in the Church of England. Rather a formidable undertaking that—for to put an end to the Holy Mass in the Church of England would be veritably to put an end to the Church of England itself!

Under the heading of "The Importance of a Faith," the *Times* newspaper has published a remarkable letter, which purports to show the view of a professedly detached mind regarding the projected betrothal—or what is reported so—of Princess Ena of Battenberg and the King of Spain. This letter appeared in leader type, and the writer, "An English Spectator," is thus evidently an individual of considerable eminence. He thinks there is a good deal of unreality about; the question occurs to him whether it can be worth while making so much trouble about bringing little children up in the faith of their parents, "when they have the example before their eyes, in the most illustrious circles, that faith is not a matter of any consequence at all, but may be put on or off to suit the convenience of the moment." It is not that the Princess has been convinced, "after earnest and anxious struggles, that the faith of her Church, her family, and her country is false, and that the Pope, to whom she must submit, is the real vicar of Christ on earth." Not the least: "It can be merely that faith is of no importance, a mere article in her trousseau, which fits her loosely, like an easy glove." The king of Spain, on the other hand, "will be quite content if she will only wear the dress of the Spanish faith, and give him her hand in a Spanish glove."

This letter has drawn a communication from the Bishop of London, who, in the *Times*, says that said letter was only "the spark" which set fire to a resolution which had been smouldering in his mind for some days. And this resolution was to make known to the public that protests have been made on the matter in question by those who felt that it was their responsible duty to do so. Continuing, his Lordship says:

"They have been made not at all against an alliance with a friendly and honorable nation, nor against any genuine and convinced acceptance of the tenets of the Roman Catholic Church, but what seemed to be the possibility of a 'conversion by order' (if I may use this phrase) from one faith to another. I have no knowledge whether such 'conversion by order' is really contemplated, and we may be quite certain that no such order will come from this side of the Channel; but it seems to me that, if such 'conversion by order' were really carried out, and if it were generally supposed that no sort of responsible protest had been made, the public conscience would be considerably mystified and even lowered in its ideas of right and wrong."

But it does not seem clear at all that Princess Ena's relations with the English Church have been anything more than merely nominal relations; it does not appear, so far as I know, that the Princess has ever been confirmed and become an English Catholic. For she was born in Scotland, and was baptized according to the Presbyterian form of christening. Her father's family, the German Battenbergs, are, of course, Lutherans.

The action brought before Mr. Justice Darling and a Common Jury in the King's Bench Division by the vicar of Seaford, Sussex (the Rev. H. G. Bonnewell), to recover damages for alleged libel from a Protestant Dissenter by the name of Godfrey, a chemist in Oxford, has resulted in a verdict for the plaintiff; damages £25. The libel was written on a postcard, and charged the plaintiff, the vicar of Seaford, with habitually attending the services of the Romanist Dissenting place of worship in his own parish. This libel suit has especially attracted public attention owing to a statement made by Dr. Horton, the well-known Congregationalist preacher, which in the first instance gave rise to the suit. That statement, made by Dr. Horton in the course of his presidential address at a meeting of the "Free Church" Council, held in Manchester last March, was to the effect that he had been informed that a parish priest in a certain seaside town "goes openly every morning to the Roman Catholic service."

JOHN G. HALL.

THESE hours of the soul's communion with truth and God, are the precious hours of life.—E. Peabody.

## CHURCH RIOTS IN FRANCE.

Their Cause and Significance Examined by our Correspondent.

A POPULAR MOVEMENT, NOT DICTATED BY THE CLERGY.

Increase of Rationalism Among German Protestants.

GROSSLY IRRELIGIOUS FORMS OF RELIGION INTRODUCED.

The Living Church News Bureau,  
Paris, February 15, 1906

AS every secular, as well as every Church paper, has been filled with accounts more or less detailed of that which has taken place in the churches of France, and especially of Paris, it would be superfluous to repeat the oft-told story of individual churches visited, attacked, and, in some cases, well nigh wrecked. That there has been exaggeration in the public journals no doubt is the case; but that the matter has been sufficiently grave none will deny. In Paris, the example of resistance was set by the fashionable church of St. Clothilde, situated not far from the *Chambre des Députés* on the further side of the Seine. Others followed the example thus set. Versailles, on the outskirts, has offered the last most pertinacious resistance, while very many others, in their different ways, have shown a determined intention to withstand to the uttermost the visit of the Government official charged with the unpleasant and ungrateful task of making the inventory. Besides that which took place at St. Clothilde, opposition of the most marked character was offered at the Church of Gros Chaillot (St. Pierre). There were 68 churches in Paris, in the beginning, indicated to be visited and their furniture registered. At first it was believed that it would take 68 days to do this. Since the early days of the month, however, matters have gone on more rapidly, and at least more smoothly than was anticipated. This has been effected by a change of tactics on the part of the unwelcome visitors. The visit now takes place without any previous notice. The demonstrators therefore are not always found at their posts, and the necessary procedures have been gone through without remark in many cases.

But it is not the single instances of violent resistance that indicate all the importance of the *bagarres* in the streets of Paris during the last few days. First it is to be remembered that it is not the *curés* who have directed or prompted the movement. In every case these, the *curés*—in some instances, a Bishop—read a formal protestation. But the Church authorities discouraged resistance by force, much in sympathy as they must have been with the outraged feelings of their congregations. The reasons must be looked for far deeper. From conversations that I have had with priests and other Frenchmen on the subject, this is the conclusion that I have arrived at; and I do not think it has been sufficiently discounted in the hundreds of *excursus* that have been written on the whole matter.

"Observe," say they, "it is not in Paris alone, or in one large town only; it is not in Brittany only, or in those parts of France considered especially loyal to the Church only, that the feeling of the people has been thus forcibly expressed. It is everywhere. From Brittany to Corsica, from St. Brieuc to Bastia, the action of the congregations has been the same. The people might look quietly on while stringent rules were laid down regarding relations of Church and State. They might not be indisposed to see their clergy a little bullied, or congregations (orders) attacked and even despoiled; but when the matter touched their churches, it became another affair. 'They are ours; they belong to us; not to Bishops, priests, or congregational orders, but to us Frenchmen. All our parish interests, our domestic joys and sorrows, baptisms, marriages, funerals, are associated with them. Whether we all 'practise' (i.e., are devout Catholics) is not the question. The churches are included in our family life. *Don't touch them.*'"

This sufficiently accounts for so many persons of a certain social standing being found among the demonstrators; many of whom have gone to prison. It is argued that it is a political *reclame* on the part of the Royalists. To an extent this may be the case, but not altogether. Socialists were found in the ranks of some of the most determined resisters. No; I believe it to be a kind of sullen, but deep-rooted feeling of resistance to an interference with national privileges.

Looked at in this way, it is more easy to account for the widespread spirit that seems to have actuated the opposition to that which, undoubtedly, is now the law of the land. The taking of the inventory has been considered as the first move to-



wards taking away their churches from the people. The insertion of the edge of the wedge, then, they determined to oppose. There does not appear to have been any organization; not for instance, say, in the same way, that the revolutionary movement in Russia was accomplished. Congregations acted separately. The Government had little idea that their own action would produce such results, or doubtless they would have worked differently. They showed this wish not to "exasperate" by the manner in which the question of "Tabernacles" was treated, of which I spoke in my last letter.

A short article in the *Church Times* of a week ago, sums up the matter not ungenly. It is this:

"There can be little doubt that these demonstrations will fail in their immediate object. The inventories will be taken, and some who bear well-known names will spend the next few weeks in forced retirement, but the outlook for the future is dark. The Government has had the incredible folly to meet force with force, and the profaned church of St. Pierre du Gros-Caillon, which is described by a correspondent of the *Figaro* as a veritable swamp, with not one chair intact or one confessional upright, with windows broken and doors battered in, will rally to the side of the partisans of violence many whose voices have hitherto been raised on the side of resignation and patience. The Radical party has tried to make out that the authors and fomenters of the outbreak have been the clergy, but this is certainly not the case. The clergy manifestly did their best to inculcate order and submission, but they were not listened to. Neither the Abbé Gardey nor the Abbé Richard desired their churches to be defended as they were. It was entirely a lay movement. Three weeks ago it looked as if the Church of France would accept the new law, and endeavor to make the best of it, but it is not at all so certain now."

## GERMANY.

There seems amongst the "Free Lances" in religious matters in Germany, a seething, that betokens no good either to the more orthodox Protestants, or indeed to people of any serious thought at all. A curious example of this has been furnished by a sort of proclamation or demonstration made by students to their professors. Amongst other absurdities some of these young "tyros"—students—have written a letter to their teachers at the University, informing them that they are altogether failing in their academic duties. Some of the matter in the effusion runs thus:

"The relations of pupils and teachers in our Universities are in danger, relations that should be of the most respected kind that should exist between the one and the other. The professors have no idea what the students think of their veracity. For each of these (students) it is an honor, and a point of honor, to belong to No 'Confession' at all. It is on this account that we would require that professors (except those of theology) should in a body quit any denominational Christianity, to which they pretend to belong, and address a petition to the Government that the faculties of theology should be suppressed, as being contrary to the spirit of the University."

Then to their fellow-students the framers of the precious document address themselves thus:

"Comrades, we invite you to follow our example. Let there be a general exodus from the Church on the part of the Universities. This alone can deliver us from the tyranny of belonging to any special Confession of Faith, as is now imposed upon us unjustly by the State."

This from very youthful agitators. The following is more serious:

In a public conference at Berlin, Pasteur Fischer declared not long ago that "the world of Revelation existed no longer for modern conscience"; that "the Church of the people will finish by discarding the *Credo*"; that "the worship of Jesus must be rigorously done away with, since He could not be either an object for religion or an object of adoration."

At Cologne a *pasteur*, Tatho, preached that a new modern religion, a mixture of Pantheism and Rationalism, was that which the world required. He identified God and the world; said that Jesus was the natural son of Joseph; that the only possible redemption was a personal redemption.

At Romscheldt, a minister told his people "that in the same manner as in mythology and in history, there are men who, on account of great deeds which they have achieved, should be considered as the offspring of the gods as Hercules, Romulus, Remus, Cyrus, or Alexander, so should it be now."

Another light, who seemed to be anxious to out-herod Herod (this in the town of Bremen), instructs his congregation through Schiller and *Mary Stuart*. A *pasteur* at the Cathedral is accredited with these words: "No more Christianity; let us have no more of religion from above brought here below. We

have turned our backs on Christianity, we have our religion of our own for ourselves. No doubt we have taken some wrinkles out of that old-fashioned and exploded form, *yelept* Christianity, as for example the *Pater* and can keep them, but of the rest . . . !!!"

Shades of Bunsen and the Prussian Frederick, that constructed the *Reformirte Kirche* of North Germany, what would ye say to this? In the *Purgatorio* the spirits press Dante to tell them the news of the world above. Could any mortal, with a Virgil Guide, tell those well meaning men (the old king and his henchman) what was taking place in Vaterland; descending to realms below, would they not be as horrified at the issue of their work—and heartily wish that they had never begun it, as were the shades in the Italian Epic when they heard of the misdoings of their descendants in the world?

GEORGE WASHINGTON.

ROUSED to the present, I observe before me a white edifice with minarets and pinnacles and texts in Persian characters. I take it for a mosque, until a gilt cross flashing from the top of a dome, where the crescent should be, induces the suspicion that it is only a church diplomatically disguised. I enter and am told that it is, in very truth, All Saints', belonging to the Church Missionary Society. I ask if there is an English clergyman, and am conducted to him—a grey-bearded Afghan in turban and baggy breeches and no socks.

"Are you the English clergyman?" I ask, gravely.

"Yes, one of them," he answers, not less gravely.

He courteously shows me over the building, and my eyes travel over the Creed in Persian, prayers in Pashtu, and hymn-books and Bibles in both languages. In one of the former I read:

*Kya-hi ajib aur be ghyas!*  
etc. etc. etc.

Being interpreted, it is:

*It is a thing most wonderful!*  
etc. etc. etc.

Verily it is.

The mission, I am informed, is to the Afghans, who believe themselves to be the lost tribes of Israel. People in this part of the world will believe anything, provided it is sufficiently improbable. But the missionaries, who for servants of the Spirit exhibit wonderful *savoir faire*, have turned this harmless belief to good account. Inside the church I see a tablet dedicated to the memory of one Rev. Isidore Lowenthal, as his name indicates, a Christian apostle of Semitic antecedents. The Old Resident confirms my philological deduction. He also tells me that this Christian Jewish messenger to the lost tribes of his race was shot by his watchman in 1864, adding that his original epitaph ran as follows:

"To the memory of Isidore Lowenthal. He was shot by his watchman. Well done thou good and faithful servant."—*Statesman Royal Tour*.

NEVER BEFORE in the history of the world have Church and State been confronted by problems so many and so difficult of solution. Chief among the causes of this condition are, first, the massing of the people in large and growing cities; second, the flood of money, daily increasing in volume, which destroys where it flows the strongest, and breeds the malaria of discontent where its current is feeble and sluggish; third, the appalling rapidity of movement which characterizes almost every department of thought and action; and fourth, the deplorable divisions in the Church of Christ, which are a drag upon its purifying and healing work. Whatever others may think, the disciples of Jesus Christ know, and ought always to act as if they knew, that He as the Incarnate Son of God, the Saviour of the world, and the Great Head of the Church, offers the only possible solution of these problems; and nothing in modern life should be so disturbing to those who name His Name, and look to Him for salvation, as the fact that His religion is being more and more considered outworn and worthless as a panacea for the evils that are abroad, and as a bulwark against the perils that threaten modern civilization. Noble efforts are being made to counteract this false teaching, but they are, as yet, wholly incommensurate with the needs of the times. The plain people, in increasing numbers, are, it is said, turning their backs upon the Church. The most fortunate of the children of the poor are being taught by our secularized system of education that the religion of Jesus Christ is for one hour of one day in the week; and the least fortunate (and they are a multitude) are being taught nothing at all about it. Surely we are called to face these alarming facts, especially in the Holy Season of Lent, because we worship the God of things as they are; and communicants should be the Old Guard that dies but never surrenders.—*Rev. W. Montague Geer*.

NOTHING is so trying to nature as suspense between a faint hope and a mighty fear; but we must have faith as to the extent of our trials, as in all else. Our sensitiveness makes us often disposed to fancy that we are tried beyond our strength; but we really know neither our strength to endure nor the nature of God's trials. Only He who knows both these, and every turn of the hearts which He has made, knows how to deal out a due proportion. Let us leave it all to Him, and be content to bear in silence.—*Selected*.



## LENTEN PLANS IN NEW YORK

### Noon-day Services in Downtown Churches

#### MANY ITEMS OF CITY NEWS

*The Living Church News Bureau  
New York, March 5, 1906*

WITH Ash Wednesday began the series of special services in nearly all the local churches which will continue throughout the Lenten season. As in former seasons, particular interest attaches to the noon-day services held in churches in the business sections of the city. Trinity Church, St. Paul's Chapel, and Grace Church, on Broadway, had large congregations at these services this week, with men in the majority. At Calvary Church, on Fourth Avenue adjoining the Church Missions House, there were almost as large gatherings. At the Church of the Holy Communion, over on Sixth Avenue in the shopping district, the noon-day congregations were composed largely of women. This was also the condition in most of the uptown churches in which noon services are held.

Trinity Church has published a list of the speakers at its Lenten noon-day services, and the names include those of Archdeacon Van Kleeck, Bishop Courtney, Dean Robbins, Archdeacon Appleby, Archdeacon Bryan, Dr. Stires, Dr. Christian, and Bishop Worthington. At St. Paul's Chapel there is an address at the noon-day service only on Wednesdays and Fridays. The Rev. W. Montague Geer, the vicar, is the speaker at the Wednesday services, and the Friday speakers during Lent include the Rev. Drs. Lloyd and Nichols, and the Rev. Messrs. Freeman and Sherman. For the noon-day services at Calvary Church, one speaker is assigned to each week in Lent. Those announced are: the Rev. Dr. George M. Christian, Bishop Courtney, the Rev. James E. Freeman, the Rev. Dr. E. M. Stires, the Rev. Robert L. Paddock, and the Rev. Frederick J. Kinsman. At Grace Church the parish clergy are the speakers at the mid-day services, the Rev. Dr. W. R. Huntington, the rector, speaking usually on Wednesdays and Fridays, and his assistants on other days.

#### STATEN ISLAND RECTOR TO BE INSTITUTED.

The Rev. Charles S. Burch of the Diocese of Western Michigan, who has been residing recently in Grand Rapids, is to be instituted rector of St. Andrew's Church, Richmond, Staten Island, next Sunday. He is to succeed the late Rev. Dr. Thomas I. Yocum, who had been rector nearly thirty years. The salary of the rector of St. Andrew's is provided for by the income from a legacy left it many years ago by a Judge Duxbury. This bequest was of a large tract of land, which was sold for \$70,000. It has been noted that the land is now worth many times the sum received for it, so that if it were still held by the parish, the salary of the rector would be something like \$50,000 a year. As it is, the parish pays very well, considering its size, and the rector does not have the burden of raising the money.

#### WORK AT CHURCH OF HEAVENLY REST.

The year book of the Church of the Heavenly Rest, just issued, has a prefatory statement by the rector, the Rev. Dr. D. Parker Morgan, to the effect that the parish endowment fund has now reached the sum of \$80,000, of which amount \$25,000 has just been added through a legacy of Mrs. Valentine Wright; \$10,000 has also been added during the year from other sources. Dr. Morgan speaks about the changed neighborhood of the church, which but a few years ago was the center of a residential district, but which now finds itself surrounded on every hand by hotels, restaurants, clubs, offices, stores, and boarding houses. As a natural consequence the wealthier residents are moving from the neighborhood. The report of Mr. J. Hull Browning, treasurer of the parish, shows that receipts during the year were about \$28,000. This does not include, however, the receipts of a number of parish organizations which are, in large part, devoted to missionary and charitable purposes.

#### CHURCH CLUB MEETING AND PLANS.

The stated monthly meeting of the Church Club falls ordinarily on the fourth Wednesday of the month, and because the fourth Wednesday of February was Ash Wednesday, the meeting was put over to the first day of March. The speaker was the Rev. S. Harrington Littell, who is here on furlough from Wuchang, China. His topic was "The Present Situation of Missionary Work in China," and he discussed in a most interesting way the Chinese crisis and the effect which it seems likely to have on the work of the Church. The Rev. Dr. Arthur S. Lloyd spoke briefly on the same topic at the close of Mr.

Littell's address, treating it, however, from the home point of view. He said that ample provision was being made for the safety of the Church's missionaries in China. During the business session of the Church Club it was announced that arrangements have been made for the leasing of new quarters at the corner of Madison Avenue and Fifty-sixth Street. Part of the necessary quarters will be secured in the new location this spring, and in the fall a lease will be taken for the whole suite. Through Archdeacon Nelson, Bishop Potter had offered the Club accommodations in the Diocesan House, but the offer could not well be accepted. The trustees of the Church Club, it was announced at the meeting, have voted in favor of the proposition to cut down the number of lay deputies to the General Convention, and hold, with the national Conference of Church Clubs, that the Convention should be memorialized to that effect.

#### LARGE GIFTS FOR THE CATHEDRAL AND FOR GRACE CHURCH.

The monthly meeting of the trustees of the Cathedral of St. John the Divine was held at the residence of Bishop Greer. To this meeting was made the report of a gift of \$50,000 from Mrs. Levi P. Morton, the amount to be expended toward the furniture of the choir. The gift is supplementary to one of \$150,000 made by Mrs. Morton for the same general purpose last year. In all, Mr. and Mrs. Morton have given \$650,000 toward the completion and furnishing of the choir. The latest gift is in memory of Mrs. Morton's mother, the late Susan Kearney Street. The Cathedral trustees approved a proposition made to the city officials by the authorities of Columbia University, that property in the vicinity of Cathedral and University, which is the site of a revolutionary battlefield, be made into a city park.

Mr. George S. Boudoin, a parishioner of Grace Church, has made his parish a gift which enables it materially to add to the equipment of the parish church. With the funds, an old building on Fourth Avenue adjoining the parish buildings is to be torn down, and on the site a new Neighborhood House will be erected. It is purposed by the rector, the Rev. Dr. W. R. Huntington, to do here a work which will have certain settlement features. There will be in the new building accommodations for various clubs and guilds, especially for men and boys. It will be recalled that the parish bought the property on Broadway adjoining the church on the south, on which has stood for many years a building devoted to mercantile purposes, in the lower part of which was a bakery and lunch room famous for the "Bread Line" on which the poor men of the city stood, night after night, waiting to be served with free bread and coffee. This building will be torn down and the churchyard extended over the Broadway front of its site. On the rear of the plot will be erected an office building, conforming in architecture to the Gothic church, and the rentals from which will add materially to the parish income.

#### PLANS FOR ST. THOMAS' CHURCH.

The Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church, last week preached to his congregation a sermon in which plans regarding the rebuilding of the church were discussed at some length. He first drew an analogy between present day conditions and those when the great temple was built at Jerusalem. This temple, he said, was far above the secular structures of the day in beauty and in cost, and the building for the worship of God to-day should rank with or above the secular structures. Ten of the ablest architects in the country, he continued, are now preparing suggestions for the new St. Thomas' Church, and these are expected to have their plans in by Easter, when it will be decided who is to draw the final plans for the building. So far as decisions have yet been made, Dr. Stires said, the new church is to be a Gothic structure and will cost \$1,000,000. He declared that this sum is not large when compared with the money spent for hotels, theatres, and residences, and he also spoke of the costly building now erecting for the Public Library, a few squares south of St. Thomas'. Emphasis being laid on the physical and the intellectual, he said, why should not as great or greater be laid on the spiritual? He continued as follows:

"We purpose therefore to build upon this hallowed spot a great church consecrated to the worship of God. Once the Son of Man had not where to lay His head, and Christians were poor and persecuted. To-day a large number of the richest persons in the world are Christians and they will do well to see that the house of their Lord is worthy of Him. Let us build here a church whose reverent beauty, without and within, shall pervade and almost compel man to worship; a church whose aspiring lines and enduring substance shall suggest and inspire a firm Christian faith; a church that shall be so



impressive as to make the mere pleasure seeker who passes think more deeply for a moment of the things which are eternal.

"The church we build here will tell the world what we think of God, and it will tell the world what it should think of us. In a sense God and His cause are on trial before us, and we are on trial before the world and before God. I am not doubtful of the result. I am but endeavoring to see clearly, to speak plainly, and to lead on."

The Rev. Robert Morris Kemp, assistant vicar of St. Paul's Chapel, now on leave of absence, has resigned. No statement has been made of his future plans.

The Rev. William H. Owen, Jr., assistant at St. Thomas' Church, has accepted the rectorate of Trinity Church, Mount Vernon, and will take up his new duties the Sunday after Easter.

#### MEMORIAL OF THE REV. GEORGE WILLIAM HARROD, B.D.

BY THE REV. GEORGE MCCLELLAN FISKE, D.D.

A RARE flower of the American priesthood was gathered on February 17th, at Burlington, New Jersey, when the Eternal Priest took into His loving hands the soul of George William Harrod, priest.

Born in Norfolk, England, Mr. Harrod was reared mainly in this country. In boyhood he was a chorister in Trinity Church, New York. His academic and theological education was received at Lawrence University, Wisconsin, and at Nashotah House, from which latter he was graduated in 1872 with the degree of B.D.

His services in the Cathedrals of Milwaukee and Fond du Lac, as rector of Christ Church, Green Bay, and as curate of St. Luke's Baltimore, were preliminary to his taking up in 1888 what proved to be his life work, the rectorship of St. Barnabas', Burlington, New Jersey. Repeatedly refusing more conspicuous stations, he remained there to accomplish a truly remarkable work. The parish founded in 1856 by the Rev. Wm. Crosswell Doane, now Bishop of Albany, was, on Mr. Harrod's accession, at the lowest ebb. A resurrection, or as a priest lately remarked, "a creation," took place. The material plant has been completed and embellished, and a devoted congregation has been collected. But, best of all, Mr. Harrod won a wide spiritual influence, and inspired such respect and affection, on every side, as few men are ever privileged to have. He grew to be the "Priest of the Town." On the day of his funeral, business in the town was suspended by proclamation of the mayor while the burial rites were said, and many private houses bore emblems of sorrow.

Mr. Harrod was a man of singular humility. Scholarly, thoughtful, and deeply spiritual, he had come to excel as a teacher and preacher. Accomplished in music of organ, piano, and the human voice, he was a leader in the Church's praise of God. A strong, decided, and holy personality shone with light from heaven, and in that sacred light his fellow-men rejoiced.

"Grant him, O Lord, Eternal Rest, and let Light Perpetual lighten upon him."

ON A RECENT missionary trip, falling in with a bright young commercial traveller for a "cross country" companion, I had occasion to ask him concerning his religious affiliation, if he had one.

Having always felt myself at perfect liberty to change at will the names of my dogs, cats, and other brute pets of my household, but never those of my children after their certification in Baptism, the young man's reply impressed me so much that I think it worthy of record.

"No. I don't belong to any church," he said. "I haven't even been baptized, or had anything else done to me to make me sure I have a legal name even."

"How's that?" I inquired. "I observe you sign yourself 'William.'"

"Yes. That's as near as I could come to the intention of my good Baptist parents when they called me 'Billy' and turned me loose."

W. H. K.



REV. GEORGE W. HARROD.

#### UNITY BETWEEN NATIVE AND FOREIGN WORK IN MEXICO ACCOMPLISHED.

CITY OF MEXICO, February 26th.

NOT far from the Cathedral of the City of Mexico, is a church, with stately dome, which was once Roman Catholic, but became, some years ago, the property of the Mexican Episcopal Church, whereupon its name was changed from San José to San Pedro. It is noted as being the first church edifice in the Mexican Republic where any other doctrine than that of the Roman Church was taught. Here, Manuel Aguas delivered many eloquent discourses. Aguas was once a Dominican monk, and confessor to the Canons of the Cathedral. In the confessional, a tract was handed him which a penitent admitted that he had been reading. The tract was condemnatory of Roman doctrine. Aguas became much interested in it, and was led to spend a year of study on the subject, and finally to unite with the Mexican Episcopal Church. He was chosen Bishop some years later, but died before his consecration could take place.

In this Church of San Pedro, a very impressive service was held February 11th, on the occasion of Bishop Aves' visitation. The congregation was larger than usual. Conspicuous among them were the neatly costumed girls of the Mary Josephine Hooker Orphanage. Bishop Aves confirmed ten candidates and made a stirring address. It was translated into Spanish by the Rev. P. A. Rodriguez of Nashville, Tenn. Afterwards, Mr. Rodriguez delivered a brief discourse, in Spanish, on the text "Be thou faithful unto death," illustrating his remarks by references to certain martyrs of modern Mexico. When asked, after the service, to what especially he referred, he said he could give an example from his own experience. In 1873, when sent as a layreader to Capulhuac, the congregation was attacked by a mob with stones and pistol shots. A ruffian rushed upon Mr. Rodriguez with a long knife, and attempted to stab him. A heroic friend, Luis Gonzaga, threw himself between the murderer and his intended victim, and received a wound in the right lung, from which he died in five minutes. On another occasion, and in another place, twenty-two martyrs were "faithful unto death."

Mr. Rodriguez also directed the Bishop's attention to a tablet on the church wall, at the place where the pulpit used to be. On it is the inscription: *Roma ha huido. Asi dijo Manuel Aguas, el 2 de Julio de 1871, cuando el arrogante campeon de Roma, que lo habia desafiado, no comparecio.* This was explained by stating that a learned Roman divine had challenged Aguas to a public debate, but when a great crowd had gathered to hear the discussion, the Roman champion failed to appear, having been forbidden to do so by the Archbishop.

On Tuesday, February 13th, a very important Synod of the Mexican Episcopal Church was held at San Pedro's. Eleven native clergymen and lay delegates from 22 congregations were present, besides Bishop Aves, Archdeacon W. Jones-Bateman, and others. One of the lay delegates came, on foot, 90 miles, occupying two days with his long walk. Friends arranged that he should return home, after the Synod, by train.

The Holy Communion was celebrated, and after some friendly discussion, the very important resolution was unanimously passed that "the Synod of the Mexican Episcopal Church recognizes the episcopal authority of the Rt. Rev. Henry D. Aves, and requests him to receive all its presbyters, ministers, and congregations under his episcopal care and guidance," making this petition "in the understanding that, according to the spirit of the *Pacto* (covenant) entered into by the Mother Church in 1875, the presbyters, deacons, and lay delegates of our congregations will be in future, as in the past, active members, with voice and vote, of the Legislative Body of the Church."

Afterwards, resolutions of gratitude were passed for the services of Bishop Satterlee, who has been, for some years, Provisional Bishop of Mexico, and it was voted that a tablet of onyx, suitably inscribed, should be presented to him, and with his consent placed in the national Cathedral at Washington. A testimonial, in the form of a piece of fabric from the native loom, with suitable inscription inwrought, was voted, with expressions of gratitude, to Mrs. J. H. Clark, for 30 years past President of the Central Committee for aiding Church work in Mexico. These testimonials are to come from the people through the offering of one centavo each.

With a feeling of greater confidence for the future both of the native and of the Anglo-American interests in Mexico, the *Gloria in Excelsis* (*Gloria va Dios en las alturas*) was sung, and the Synod adjourned, with the Bishop's benediction.



## Lenten Charge of the Bishop of Washington.

THE season of Lent is now approaching and the responsibility is laid upon me, as Bishop, calling the attention of the Christian people of this diocese most earnestly and plainly to the supreme duty of the hour.

We all know that the demand for reality in religion is a striking characteristic in the present day. In the recent past there has silently grown up, side by side, with the spread of unbelief, a strange reverence for the character of Jesus Christ; and, as this reverence keeps increasing, the cry grows louder and louder that the members of His Church are not honestly following such a Master. Many even go so far as to say that, at the present day, the example of pseudo-Christians is the chief hindrance to the Christian religion; all of which shows how plainly Christ's teachings and the force of Christ's example are taking hold upon the popular conscience.

The world itself is thus holding up to Christ's followers His ringing charge: "Ye are the light of the world"; "A city that can not be hid"; "Ye are the salt of the earth." Christ and His real followers stand together as witnesses for the Truth. As Christians, we are to stand out from the world; to manifest to all the vital power of our faith; and to be true to the moral standard of Christ in all the relations of life—in commerce, in politics, in marriage and in the home.

Simplicity of motive is the keynote of an unworldly life, and the question of vital importance is this: Are we single-minded in seeking God? Single-mindedness is what gives clearness and force to life. Put God clearly and simply first in great things and in small, and then your life will be full of light and power.

We must hold fast the deep conviction that all other things are secondary, compared with this sincerity. This must be our sheet-anchor in those times when the wild waves of temptation roll, or the wild winds of public opinion are blowing from every quarter. If it is true that only the pure in heart can see God, it is also true that only men with unmixed motives have that spiritual clearness of vision, which enables them to see straight, and think clearly, and put first things first. Such honesty, however blunt it may seem to the world, is, in reality, the sharp two-edged sword, which cuts the web of all those sophistries, that are entangling the consciences of men and women in the mixed social conditions of these times.

And now let us see how we are to take such an honest stand in meeting those conditions.

### I.

In the events of the past year, and especially in America, we have seen how the public conscience is becoming more and more sensitive, how it has been aroused upon the subject of honesty, and how severely men have been condemned by the world, who, while occupying positions of trust, or unscrupulously and dishonestly using them for their own private gain, have condoned and acquiesced in a low standard of commercial honesty. Observe that in pronouncing this severe verdict, public-spirited laymen all over America have courageously taken the lead even of the clergy of the Church. Notice also the lesson which has been drawn everywhere from the terms of peace between Japan and Russia and how unbelievers throughout the world to-day, are holding up heathen Japan as setting an example to Christian Europe, to Christian America, and, above all, to the Christian Church herself, in its freedom from that love of money which is the great materializing, despiritualizing, brutalizing, and soul-blinding power with which the Gospel will ever be at war. In Japan, it is clear that the last criterion by which they would estimate a man's worth is his financial worth.

Do we Christians hear what all about us are saying? Do we realize how they are judging us? Do we open our eyes to the fact that, in this matter of honesty, many worldly men are following Christ more closely than the members of His own Church? If this is true, the spectacle is appalling, and I call upon every Christian man and woman in this diocese who would do the truth, to come to the light, and honestly see whether his or her deeds have been wrought in God.

It is not honest in us to condone or acquiesce in any of those class sins which are honeycombing modern society, or to allow other people's conscience to take the place of our own. The personal responsibility is resting upon each one of us, if we are indeed responsible Christian men and women, of letting our light shine before men by setting an example of Christian

honesty, that will carry conviction of our personal loyalty to our Lord Jesus Christ and sincerity in dealing with His Word.

"Beware of covetousness," said our Lord. Yet covetousness is growing to be more and more the ruling spirit of the age.

Christian men and women are not deceived when they view this spirit of covetousness in the abstract. It is a truism with us that we are to value men for what they *are*, not for what they *possess*. We know perfectly well that a man's life consisteth not in the abundance of the things he possesseth, and that no man can buy, with money, either moral power or peace of conscience; yet, because of our mixed motives, we drift with the tide, and when it comes to choosing between Christian character and the possession of riches, we deliberately sacrifice the moral good for the material good. Christ cuts down to the very root of such double mindedness in that charge, "Ye cannot serve God and mammon, *wherefore* I say unto you, take no thought what ye shall eat, what ye shall drink, or wherewithal ye shall be clothed." In other words, we, Christians, must so live, that the consciousness of our higher life is strong enough to subordinate the lower physical consciousness. We are to beware of that form of covetousness which Christ calls "the deceitfulness of riches," the tendency of which is to make more of physical needs than of moral needs, and so to exaggerate the material side of life at the expense of the spiritual, that its poor deluded victim becomes at last, a helpless slave to bodily appetites, comforts, and luxuries. Beware of that utterly abnormal and anti-Christian state of life, in which men and women give no real thought to anything beyond what they shall eat and drink, their luncheons, and dinner parties, the gowns wherewith they shall be clothed, the houses they must buy, and the furniture, carriages and liveries of their establishments. If the crowning characteristic of a Christian who has the mind of Christ, is simplicity of motive then he will manifest in all that he says or does, that refinement which comes from single-heartedness. He will shun all affectation and ostentation in his style of living; he will be conspicuous neither by excess nor defect in dress or establishment. His house, with its atmosphere of refinement—its art treasures, its furniture, its pictures, and its books, will be simply—in proportion to his means—the outward and visible expression of his own inward tastes, and of his love for the good, the beautiful and the true; and, through all, will be seen his conscientious aim, so to use the means that God has given him, as to promote the greatest efficiency of life.

This is the kind of example that all Christ's followers, and especially those of wealth, ought to set in these days, but as it is inspired by that kind of simplicity which the world paradoxically most reverences and most despises at the same moment, none can set it, except those who are aiming for whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, and who habitually think on these things.

Worldly men and women seldom think of these things; many have *lost* the power of thinking about them at all. It has always been so. The cry of the prophet Isaiah, as he yearned over God's people of old, was that they would not and could not stop to think. "My people do not *consider*, therefore they are gone into captivity."

See, for yourselves, how all sorts and conditions of men, in all sorts and conditions of professions, trades and coteries are dominated, deluded, coerced by the sordid spirit of envy and covetousness. Are they not fatuously blind as the characters which Isaiah describes? Or which the poet Dante portrays in his *Divine Comedy*? They have ears but they hear not, eyes, but they see not where they are going, as one clutches at another in the mad headlong rush for gain. All sense of proportion and comparative value is lost, for each one has become blinded by the ruling passion to outshine his neighbor in some way, whatever the cost & consequences may be.

And what are those consequences? Is not every man who strives to eclipse his neighbors by the magnificence of his dwelling or the splendor of his entertainments, or the variety of his pleasures, thereby tempting those neighbors to become still more extravagant, and thus increasing the modern cost of living? Is not every woman, who displays a costly jewel or puts on a gown, to outshine those of other women, adding fuel to that



fierce flame of covetousness which is burning up the holier nature of those who are made in the image of God? And is it not the bounden duty of every follower of Christ, in this day, to do all in his or her power to cast out that demon of covetousness by which American hearts are now possessed, that the men and women about us may "come to themselves," be clothed in their right mind and see things as they really are?

Mark well. The very corruptions which produce this social condition give to the Christian his great spiritual opportunity, for he is the only one who has that vantage ground of spiritual knowledge which will enable him to use this opportunity aright.

## II.

If we would recognize the extent to which the moral degeneration has already gone, we have only to contrast the way in which the united and normal consciousness of Christendom, for nineteen hundred years, has regarded gambling. Gambling is the vice in which that same demon of covetousness stands exposed in all its writhing nakedness. In the last century, our fathers and mothers thought that the spirit of gambling had become completely stifled in respectable society. They had such strong convictions of the sinfulness of this practice that they would have shunned the acquaintance of any woman who played cards for money, and almost felt as Savonarola did, when preaching to the courtiers of Lorenzo the Magnificent: "If you see persons engaged in gambling, in these days, believe them to be no Christians, shun ye their conversation; for the father that gambles before his son shall be accursed, and accursed be the mother who gambles in her daughter's presence." Christian fathers and mothers, sons and daughters, if you do not feel and act as such Christians have done before you, you are unfaithful in the sight of God. You have not only the Word of Christ, but the voice of the Christian ages against you.

(Concluded next week.)

### BISHOP DOANE ON THE REISSUED DECLARATION.

A PASTORAL ADDRESSED BY THE BISHOP OF ALBANY TO THE CLERGY AND LAY PEOPLE OF HIS DIOCESE.

**A** COPY of a reprinted English circular, which I had seen before and declined to sign, reaches me to-day with a list of signatures which gives it character and weight. I greatly hope that before that list is enlarged by the names of any persons whom my judgment might influence, the document may be considered by itself, apart from the names appended to it. I have spoken too often and too publicly about the question of the so-called "higher criticism" to be afraid of the imputation of treating the full discussion of any questions rising from the critical study of the New Testament as "inadmissible in our Church." Indeed, the facts themselves absolutely contradict that theory, since many of the great critics of the last half century come from the Mother Church of England. But the appeal of this declaration is an appeal to fear. It is a note of anxiety and alarm.

I decline to be hooked on either horn of the dilemma which this circular sets forth. "Closing the door of ordination to men who patiently and reverently apply historic methods to the Gospel records," or allowing that we are "in peril who build the faith of souls primarily upon the details of the New Testament narrative." Carefully guarded as the phrases are by adverbs, and consoling as the suggestion is that for a time "many of us may cling devoutly to the traditional details in question," the implications of the circular would be to many people misleading and mischievous. Not to the student, not perhaps to the older clergy and lay people, but to the indifferent people of the Gallio kind, who "care for none of these things," because they do not want to have the truth brought home to their conscience; to the itching-eared folk, who "heap to themselves teachers," and to the Athenian-minded folk, who "spend their time in nothing else but either to hear or to tell some new thing."

The traditional details in question certainly include, if they do not centre in, belief in the Virgin Birth of our Lord and in His actual resurrection. I count it as "a peril to souls" that such details of the New Testament narrative should be branded in advance as doubtful, as still *sub judice criticorum*, before the multitudes of believing men and women whose faith and hope are built upon the Gospel story.

There is marvellous inconsistency in the confidence that "the faith of the Church in the years to come will stand without risk and without discontinuity upon the spiritual foundations to which Christian experience and the Creed (which?) of the

Church alike bear testimony, whatever historical revelations may await us." It is putting the matter wrong end first. Rather let us say, *because* the Christian experience of twenty centuries and the creeds of the Catholic Church witness to the details of the New Testament narrative, we welcome fearlessly all reverent critical study, because we know that in the ultimate result and last analysis there can be no contradiction between the teaching of the Holy Scripture and the witness of the Church.

This is the attitude to be commended; this is the argument to be urged. This plants men with fearless outlook upon the strong foundation of "the faith once for all delivered." But the suggestion of the circular leaves men on a quicksand of doubt, begets a feeling of incessant uncertainty, of continued fear, of timid expectation that something is coming to invalidate belief. It promotes the sort of temper which St. James condemned, the double-minded man, unstable in his opinions and without convictions. It can only increase "the present unsettled condition of religious opinion," which the circular deplores.

The experience of the past is the true teacher as to the attitude of the present and the outcome of the future investigations. The story of the results of Old Testament criticism has been, take it all in all, in the conclusion of the ablest scholars, a vindication of its value. The agreement reached among the revisers of the Bible, while it has thrown new light upon some passages obscure in the older version, has left absolutely undisturbed any passage that bears upon any article of the Christian faith. Such research as Dr. Sanday has recently published makes assurance doubly sure as to the authorship of the fourth Gospel. With such constructive English critics as Ellicott and Westcott and Lightfoot and Salmon and Sanday and Sayce we have no need to follow the German students, whose whole drift is destructive, and who, in their great haste to proclaim a new discovery, confuse, if they do not overthrow, the assertions of their predecessors. There are no differences and no discrepancies in the New Testament details comparable either in number, in importance, or in insolubleness, with the differences among the critics themselves. Why, in the face of facts like these, fling out an intimation that the details of New Testament narrative are in such grave doubt as to be, to all intents and purposes, untrustworthy, except for a sentimental attachment to old impressions? Why, in the face of facts like these, propose to depend only upon testimony borne to "spiritual foundations"? By all means let the searching of the Scriptures go on, but let it go on in the spirit of ready-minded reception of the truth which the Church teaches, and which does not search in order to find that these things which have been taught are *not* so. We are reacting from a theory which regarded the authorized version of the English Bible as inerrant and infallible, because of a verbal inspiration not only of the writers but of the translators; which insisted upon an exact twenty-four hour duration of each created day; which defined the precise species of the great fish that swallowed Jonah as a *whale*, and nothing else; which thought it necessary that a physical change should have been produced in the vocal organs of Balaam's ass; which, in fact, clung to the bark in its every scale as of equal value and importance with that which it protected. From this extreme men are swinging now to the other, magnifying every difficulty, hunting for anachronisms and contradictions, applying a microscope to the vowel points, and either looking through the wrong end of a telescope or putting it to eyes closed and blinded by prejudice, and insisting that some natural discovery, some differences of style, some explicable variation of statement, or some change in the chronological order of events must outweigh the evidence of nineteen centuries, the acceptance by the contemporaneous witnesses to the Gospels in the time of their writing, the witness of St. Paul's undisputed epistles to the facts which the Gospels contain, and the testimony of writers in the first century of Christianity, as to the authorship and authenticity of the Gospels. Dangerous in its premises, the circular letter is still more dangerous in the phrasing of its conclusions. It breathes the spirit of alarm and not of assurance. It ministers not to "edification, but to destruction." And much as I honor the names of its signers, some of them close friends, I should be unfaithful to my conscience and to the vows of my consecration if I did not plead with my own people to face the future of New Testament study not with fear, but with assured confidence in the certainty of those things which have been "delivered unto us by those which from the beginning were eye-witnesses and ministers of the Word."

WM. CROSWELL DOANE.



## THE MOTIVE AND PURPOSE OF CHURCH ATTENDANCE.

BY THE REV. HENRY S. SIZER.

IN a certain passage the Psalmist informs us that he was pleased when somebody asked him to go to church: "I was glad when they said unto me: we will go into the house of the Lord." There can be no question but what Christian people ought to be glad to attend the public worship of God. And yet is it not true that there are a great many people, calling themselves after the name of Christ, to whom Church attendance is not a pleasure, but rather a burdensome duty? As a consequent result their Church attendance is not carried on in a regular or systematic way. Such people would be offended if any one questioned their right to the name of Christian, and yet they cannot truly say as David did, "I was glad when they said unto me: we will go into the house of the Lord."

In all of our parishes there are numbers of good men and women, boys and girls, who do not really enjoy coming to church. They come more or less, but back of their coming there seems to be *lacking* a certain spirit which is absolutely necessary in order to make their fulfilment of this duty a genuine pleasure rather than an unwilling task. What is that spirit, and how can we promote it in the hearts of the people committed to our charge?

In the first place we should endeavor to make perfectly clear the motive and purpose of church attendance. When the magi came to visit the Infant Jesus, they came with a definite object and purpose in view. They came to worship and offer gifts. They came to *give*, rather than to *get*. They did *not* come to hear preaching or listen to singing. As a result they were not disappointed, even though they found the King destitute of all that the world counts precious and valuable. No one urged them to come. They came because they wanted to worship the King. They worshipped and went away satisfied, glad and happy that they had made the effort and undertaken the journey.

If we would have our people go away from church glad and happy that they came, and wanting to come again, we must make it perfectly clear that the prime purpose of Church attendance is to worship God. The sermon will many times disappoint them; the singing will oftentimes hinder devotion rather than stimulate it, but if the people come with the great object of worship always in view, they will be able by the grace of God to overlook such little details as poor sermons and poor singing, and go away from the house of God still able to say, "I was glad when they said unto me: we will go into the house of the Lord."

In endeavoring to promote within the hearts of our people the true and proper motive for church attendance, we must of necessity set before them in actual practice the highest possible ideal of Christian worship. Three hundred years of substituting of the pulpit for the altar has produced in the Protestant mind an undue importance to preaching as compared with sacramental worship. Not that we ought to minimize the importance of preaching by any means; but we do need to impress upon our people the privilege and the duty of *worship* in connection with the offering of the Eucharistic Sacrifice. Imagine a clergyman going to one of his nominal church attendants and saying to him: "I wish you would come to church more often." The answer is made, "Why should I go? Give me a good reason for going to church every Sunday." Perchance the clergyman may answer, "Come, and hear me preach." Very properly the person thus invited may answer again, "No obligation rests upon me to come and hear you talk. I can stay at home and read out of a book a far better sermon than you can preach. I have upon my shelves the master sermons of the world's best preachers. Why should I come and hear you, when I have at my command such sermons as those of Brooks or Robertson or others of like character?"

Possibly the clergyman in question may be a priest of the Church. If so it is not improbable that he will go a step further. "Do not come," he says, "necessarily to hear me preach. Come and worship God. In our beautiful service of Morning Prayer and Litany, we have a service in which you can take a part, and thus render to God a free and acceptable worship." But it may be that the invited guest is not yet satisfied. By nature he may be of an objecting turn of mind, and so make answer, "I see at once that you are upon a higher plane of reasoning. I recognize my duty to worship God. I am made in such a way that I can worship Him. But why this need of entering into your particular edifice? I can worship God at home, or out in the open air, out in the fields or woods, in na-

ture's temple. There, if I choose, I can take my Prayer Book and offer up my prayers and praises, and give my thanks to God." The clergyman may argue that a certain stimulus, or inspiration, comes through this meeting of Christian people in *common* worship; but it may be that for *this* man a greater degree of stimulus comes from being alone in the green woods. Can it be claimed with justice that this man's worship of God is not as acceptable under an arch of green leaves as under one of plaster and lath? Possibly it can; but I doubt if the man can be convinced that it is his duty to worship inside of four walls rather than in the woods or the fields, especially if he be a lover of nature.

But there is a step higher, and that step places us upon the strong, impregnable rock that no hostile hand can assail. God's Church is not a voluntary society of men. It is a divine institution, founded by Christ Himself, and having the promise of His continued presence unto the end of the world. In this church, dispensed by the hand of a ministry commissioned by Him, are the life-giving sacraments, ordained and established for the communication of Divine Grace. In this Church, or Kingdom of God, a wonderful service has been instituted. In the night in which the Lord was betrayed He established the service of the Holy Communion, and bade His disciples observe it until His coming again. This service is the highest act of Christian worship, for the reason that in it and by means of it are offered to God the Father, the spiritual Body and Blood of Christ. Here is the offering that He has commanded us to make. This is our duty on every Lord's Day; a duty that we can only perform as we enter into His House and participate in a worship He has commissioned His ministry to offer.

Here is the true motive and purpose of church attendance; to enter into God's House for the purpose of assisting in offering the memorial that He has commanded us to make. With this end in view we can properly and consistently urge upon our people the *duty* of church attendance on every Lord's Day. Any lowering of the standard means a corresponding lowering of the reason.

With this great service before our people as the chief act of worship on every Lord's Day we can lead our people on to an appreciation of the love of God who so wonderfully blesses us in His Sacramental Presence and thus train them to a love for God in return, which will cause them to overcome all obstacles in order to be with Christ and worship Him as He comes in the Sacrament of His love.

When will the day come in which all of our people will be glad to go into the house of the Lord? When they believe in the presence of Jesus in the Holy Sacrament of the Altar; when they believe in the Holy Eucharist as the great memorial before the Father of the Passion and Death of Christ; when they believe that the altar and *not* the pulpit or the prayer desk is the great center of the Church's worship.

## CONFESSION.

AND THOUGH contrition is only, as I have said, the first part of penitence, it is one of those halves that contains, in itself, the whole. For real contrition must express itself, first in word and then in deed; and so it leads us onward to confession and satisfaction. It must do so if it is real, for all real thought or feeling burns impatiently within us till it has clothed itself in language. Thought and feeling, which has not yet come forth into contact with the outer world, is still, in a measure, abstract, indefinite, unreal; and, therefore, the contrition which comes of knowing that we have wounded love, must, in proportion to its intensity, thirst for utterance in words—out of the fulness of the heart the mouth speaking. And yet it has been said with terrible truth, in a popular attack upon modern Christianity, that the language of our public confessions is rather rhetorical than real—a tale of little meaning, though the words be strong. . . . Make an effort to view confession as gathering up and investing your contrition with the reality of the spoken word, remembering, when you make it publicly, that you are members one of another and have sinned against your brethren, and through and in the persons of your brethren, against the Son of Man, who is the Son of God, and against your Father which is in heaven; and realizing, if you make it privately, that the root and essence of all your sin is alienation from the Divine love and, therefore, from the human.—J. R. Illingworth.

To do God's will from morn till night, to grasp the opportunities as they fly, to plant our earthly seeds for His heavenly harvest—this is the vocation to which we are called.—Anon.

WE OFTEN do more good by our sympathy than by our labors.—Archdeacon Farrar.



## Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*The Gracious Words of Our Lord and Saviour Jesus Christ.*

By the Rev. ELMER E. LOFSTROM

### THE PHARISEE AND THE PUBLICAN.

FOR THE THIRD SUNDAY IN LENT.

Catechism: XI., Duty Towards Thy Neighbor. Text: St. Luke xviii. 17.  
Scripture: St. Luke xviii. 9-17.

THIS parable was given as the Lord Jesus was beginning His last journey to Jerusalem (St. Luke xvii. 11). It was the time when the Jews were everywhere making their way towards Jerusalem for the keeping of the Passover. They were all going up to the Temple to pray. It was a fitting time for such a parable as this.

But there was something more than the time and the Passover pilgrims, to call out the lesson. His hearers had the faults against which the parable was directed. They were men who were satisfied that they themselves were righteous, and who held the righteousness of others in contempt. They thought themselves better than others.

In addressing a parable to these men, why did Jesus take a Pharisee and a publican to represent the false and the true worshipper? Ask this question of your class. 'It was not because His hearers were Pharisees, although He would not have feared to tell them their faults, for most of the Pharisees were in Jerusalem. His hearers were in danger of "the leaven of the Pharisees," however. The reason a Pharisee was chosen is simple. He belonged to the class of Jews who had the best reputation for being righteous. If any of His hearers had been asked to name the class of men who were the most sure of being accepted at their Temple worship, they would undoubtedly have named the Pharisees. On the other hand, the publicans were the most despised. The Jews classed the publicans along with the sinners. It would not have occurred to a Jew that it was possible for a publican to go home from the Temple justified. The deadening power of self-content and pride is shown to them by the fact that it may condemn even a Pharisee; while the virtue of humility and earnestness stands out the more strongly when it is shown to have made acceptable the prayer even of a publican.

The faults condemned are still with us. In a greater or less degree we are all prone to be self-content and proud. We also pray. We may well study this parable to learn something of what Jesus meant to teach about true and false prayer.

In the first place, the story makes it plain that the mere act of worship is not enough. Both men went to the same holy place. Both prayed. It was the spirit revealed by the prayer in each case which gave it value or revealed its lack. Not the words of our lips but the spirit back of them is the thing of greatest importance. Pride blocks the channels through which God's grace flows. Self-content will not open the door to admit His help.

The hypocrisy of the Pharisee was made evident by his prayer. He asked nothing because he was satisfied with himself. This self-content was the result of a mistake. He failed to make use of the true standard of holiness. Instead of measuring his righteousness by the holiness of God, he compared himself with other men. And the men with whom he compared himself were those who were greater sinners than himself. It is not strange that he was satisfied with the comparison. As a matter of fact, the success attained by others in their struggle after righteousness is no measure for our own. There is only one way to get a true measure. For us the measure of the stature of the fulness of Christ is the only way to know how much we come short of the perfect man. Measuring by Him, there is no room for pride.

The Pharisee made another mistake. He thought only of the good things he had done. He conveniently forgot the evil things he had done, and gave no thought to the good things he had left undone (*cf.* St. Matt. xxiii. 14, 23). He had become blind to his own faults, watching the faults of others. Because he was not the slave of the base habits which bound others, he forgot to make note of what *was* wrong in himself. It is the plain teaching of the parable that there is no virtue in fasting and tithes in themselves. With them must go the weightier

matters, mercy, justice, truth. Ask some questions about sins of omission. There is no better cure for self-content than the thought of the things we have left undone.

The prayer of the publican was a true prayer. The publican is commended because he humbled himself. And we are told that in the kingdom of God the way to exaltation is the way of humility and humble service. (v. 14, St. Matt. xx. 26-28). In his prayer, the publican was humble, in attitude, and in the words of his prayer. His humble attitude was the outward expression of the sense of unworthiness which he felt in his heart. The Church teaches us to be humble when we pray. We are taught to kneel as a help towards making us feel humble, and to make manifest the humility expressed by the words of the prayers which the Church puts in our mouths.

The publican was in earnest in his prayer. He was sincere. He was conscious of his own unworthiness. He thought not of his good deeds, nor of the wicked things he had not done. He did not present any claim to reward. He remembered his sins, and he trusted in God's mercy. This characteristic of the true prayer of the publican appears in the Church's prayers. It is directly expressed in many of them (see *e.g.* Ps. 81, 82), and none do violence to this principle. We are always taught to plead not our own worthiness but His mercy, and the worthiness of our Lord and Saviour Jesus Christ unto whom we have been joined.

The prayer of the publican shows that he realized that in sinning he had wronged God. When he asked for mercy he admitted that strict justice would undo him. Sin is something more than poor policy. The man who is honest because he thinks it the best policy, and for that reason only, is not a religious man. We must do something more than measure ourselves by other men. We must learn to realize that sin wrongs God who loves us. We must know that sin is a betrayal of His trust. There is a personal wrong in sin. The Holy Spirit of God is grieved. We need mercy and forgiveness.

It would seem that the publican may have compared himself with other men. He calls himself "the sinner" (R. V. marg.). As he thought of his sins he felt that he must be, above others, the sinner against God. Like St. Paul, he felt the weight of his sins and counted himself the chief of sinners. If he thought of other men it was of men who were better than himself.

There is a final lesson to be drawn from the fact that this man who felt himself to be such a sinner, still went to God's house to ask forgiveness. If the prayer of the Pharisee proved that there is no virtue in the empty observance of the ordinances, this prayer, made in God's house, shows the power of true prayer made in the place where He has set His Name. The worst of men have a place there, if they come in the true spirit.

### ON THE GULF.

From this town of brick and pavement, ice and snow and noise, turn we  
To the silence of the beaches and the many-sounding sea,  
Where the tropic sky vaults over blue and still eternally;

To the glory of the ocean and the curving yellow sand,  
With the glory of the quiet waves, slow-sounding, deep and grand,  
And the vast, still glory of the light poured over sea and land:

With the fierce warmth of the tropics brooding in the breezy air,  
While the white sun, hid in its own blaze, veils all things through its glare  
And the great day dreams unhurried and still light sleeps everywhere.

Oh the long, straight, sharp horizon, where clear sky meets deep blue sea,  
And the wind blows out of nowhere into nowhere, quietly,  
And the rich, deep colors rest the soul like music faint and free!

Oh the long, long sands low-lying, backed with dunes that hide the sky,  
And the blue sea chafing softly up and down where smoothed slopes lie,  
And the sunlight blazing over and the one faint sea-gull's cry:

Where the great hushed surf falls softly sandward with a whispered dash,  
And the hushed great winds slide over and the great hushed waters splash,  
And the silence of God's presence broods above their peaceful plash.

Crowded clangs the city round us, and the northern snow is here;  
But beyond the cold and squalor one can dream the warm wind veer  
As it hushes down the beach-grass where the tropic sky is clear.

L. TUCKER.

SHE WAS NOT accustomed in these days to meet troubles, small or great, with the small stock of strength her mind or body could afford. She had acquired, by long habit, the power of putting them from her until she could take them into the presence of her Lord, and there, in secret, commune with Him of all that was in her heart.—*Sarah W. Stephen.*



## Correspondence

*All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.*

### THE BROAD CHURCH POSITION.

*To the Editor of The Living Church:*

IT is not a little presumptuous for anyone to propose a definition of the Broad Church position. For there is no Broad Church Party. There is a state of mind, more or less spread through the Church, in which Churchmen of widely divergent individual opinions share. Some of them would be considered, even by conservative judges, as thoroughly orthodox. Others would be set down as unsparing radicals. But in a true sense both types would be described in a world that insists on having party-names whether they hit the truth or not, as Broad Churchmen. Owing to this wide variety of type within the so-called Broad Church Party, it is a bold, not to say a rash undertaking, for any Broad Churchman to define or describe the mood in which all types share. But there are times when the state of the Church justifies if it does not compel a man to do a certain violence to himself, forcing himself to speak when modesty would have kept him silent. The wish to meet half way your generously expressed desire that Churchmen might seek to understand one another, leads me to ask the favor of a little space in THE LIVING CHURCH.

There is one point on which I can speak with some confidence. Broad Churchmen do not believe that character and goodness in a priest whose right to administer the Sacraments and interpret God's word is called in question, should be taken as an equivalent for any or all conceivable errors in doctrine. They prize thinking too highly to make such a position even for a moment tenable. To be sure, goodness of the vitalizing sort, goodness that quickens the conscience, goodness that enables men to believe that God's throne is not in a distant heaven but in the hearts of men on earth—such goodness is an immensely valuable asset for the Church to possess. And in dealing with a priest who has such character and goodness, the Broad Churchman believes that the Church must necessarily assume that God, the living source of all goodness, dwells in this priest's conscience. Pending a decision touching his credal position, in whatever way it shall have been reached, the Church will do honor to herself by refusing to call in question his mental honor. Every man who even slightly knows himself is aware that the best purpose in the world does not exempt him from error and illusion regarding himself. But it seems to us that to call in question the good faith of a man whose works set the seal of character on his life, is not to the Church's honor.

To repeat, Broad Churchmen prize right thinking as a necessary part of right action, when human action is taken in the broadest scope and in its longest run. A dogmatic creed, a deep and clear theology, are in their eyes of inestimable importance. They would hold up before men the fact and the mystery of the Divine Unity. They would contend, to the death if need be, that without the Trinity as the self-realization of the Divine Unity, the Unity either withdraws itself from the heart of man into the remoteness of the heathen Absolute or dissolves into the mist of an agnostical emotion. They believe that the Incarnation is the only means whereby the Personality of God can become a real presence in the midst of working men. And on the being and mind of our Lord they build their hope of the Kingdom of God.

But Broad Churchmen also believe—as you do, sir—in the Living Church. They account themselves High Churchmen after their kind. The Church, as they apprehend and love her, is so great that no one period or crisis in the experience of the Race can draw out her entire mind regarding Christ. The Church of the Fathers was inspired by the Holy Spirit to shape and publish the Creeds. Broad Churchmen prize them. They hold them only less dear than the Holy Scriptures themselves.

Yet the Church is too divine a thing to allow them to believe that the Creeds are final and fixed expressions of the Church's interpretation of the Incarnate Life. And the Son of God who stands between us and the unseen Godhood hath Himself told us that the Holy Spirit, abiding in the Church, shall

guide her into the whole truth concerning the Saviour's work and being.

What position results? This, as it seems to us, by irresistible logic. In order to have a creed that shall be fixed and final in its expression of saving truth, we must abandon the position of the Church and go over to the position of our Congregational brethren, where a new creed may be shaped or an old creed remodelled, in order exactly to voice the mood and opinion of the existing generation. But for our part we are glad and grateful that the Church has imbedded the Creed in the Liturgy, making it a part of daily worship. We do not desire to detach it from its liturgical position. The Liturgy collects and chastens the religious emotions of all the generations of the Church's children and, in so doing, slowly and inevitably changes with the deepening and widening of the current of history that bears the Church Militant on towards her destiny, the Church Triumphant. Even so the Creed, guiding and restraining and chastening the spiritual reason, must also yield more or less to the pressure and inspiration of critical and creative epochs. Broad Churchmen are convinced that the age upon which we are entering has that distinction no less than the age of the Fathers, when the Church established herself in the admiration and affection of earnest and reasoning men. God Himself is compelling us to subject the Bible to a searching historical examination. No student who has advanced beyond the sophomore year feels anything but grief over the pain that criticism may bring. But a divine obligation rests upon us. The Broad Churchman is a man who devotes himself to the task. He must do his little share in the compelling work of historical study, or else surrender his faith in the Living Church.

It seems to us to follow that there must of necessity be a real freedom in the interpretation of the Creed. As Broad Churchmen see things, this must be conceded, nay, gladly affirmed—or else we must give up the conception of the Church as an undying organism of sacramental and historical life, having a clear and continuous purpose which binds together nations widely remote in space and generations widely separated in time; but this does not mean that there shall be no limit to freedom of interpretation, that liberty shall run into anarchy. To us the Creed stands for a body and organism of saving truth. The unity of God realized in and through the Trinity; the Incarnation as the one means whereby the holiness of God and His redeeming intimacy with man can be reconciled; the Church, not infallible, not inerrant, but a continuous body of believers in the mightiness of God's faith in man; and the Bible as the book of sufficient witness to the fundamental facts and method of God's self-revelation—that is the indispensable condition of any man's right to stand at the Church's altar and in her pulpit.

But the very strength and heartiness of our assent to the Creed in its whole aim and intention compels us, so we think, fearlessly to accept the challenge which our time is more and more insistently making. To flinch from the historical study of the Bible and the Creed is to dishonor the Church. We have no right to purchase our peace by postponing inevitable problems. We cannot permit ourselves to pay our own debts by mortgaging the estate of our grandchildren.

And the Virgin Birth? I, as one who is called a Broad Churchman, can all the more emphatically express my opinion, because I believe in the Virgin Birth. The sinless humanity of our Lord prepares me to expect a supernatural element in His generation. But the difficulties here are real. The Gospel of the infancy, as St. Matthew and St. Luke place it before us, presents some very serious problems. What shall we do with them? Shall we dogmatically suppress doubt? Doubt put down in that way will return some day to plague the dogmatist. Because our faith in the Incarnation is so radiantly strong, we believe that on this as on every point concerning the Bible where sincere men find real difficulties, the Church greatly honors herself by bidding her children make themselves, by every means in their power, patient, reverent, and fearless students of the Scriptures.

As for heresy trials, we abhor them. This is not—believe me, Sir—because we are disloyal to the Church. We may be deceiving ourselves. We, like all ministers of Christ who in His dear presence know and feel their utter unworthiness, pray to be delivered from our secret faults. But, so far as we know ourselves, we detest heresy trials because they are a most inefficient and unhappy instrument either for getting at the truth or for securing the peace and dignity of the Church. If a priest's faith be brought in question and if he is a man of unquestion-



able character and goodness, then let his brethren besiege him with mental sympathy and loving kindness. If he differs deeply from them, it is possible that the Holy Spirit in him has something to teach the Church. But if his error truly presses in so far that it cuts him off from the body of living truth that constitutes the Church's heritage and responsibility, then let his brethren, absolutely trusting his mental honor, lovingly labor to help him to the deeper self-knowledge that shall enable him sorrowfully to separate himself from the Church he has loyally served.

With all respect, Sir,

Cambridge, Mass.

HENRY S. NASH.

### CRITICISM AND CRITICS.

*To the Editor of The Living Church:*

THE following suggestions may strike you as different enough at least in form, from the daily methods of meeting the application of so-called higher criticism or learning to the scripture canon and recognized dogma, to lead you to think you can use them.

To begin with, what is high criticism or learning as to book or dogma? Is it as to subject-matter, topic or topics? Would it also include inquiry into the adequacy and usefulness of treatment of the matter in hand?

Or, is it a higher line of criticism and learning than this, to inquire into the text, the name of the author, whether he worked alone or in voluntary or involuntary association with others, so that there may be more than one of him, the earlier or current elements reflected in his work, and the like? In short, is textual or historic criticism or learning, a high line at all, as compared with the former line?

If book or dogma bear study in its various aspects along the former line, can the latter line, comparatively speaking, produce much more than newsy gossip, ingle work lore, folk-talk—not very important either to be ignorant of or to know, even though it enlist the interest due it?

Further, suppose there is some one, perhaps not able or furnished for the first line of work, though fairly up to the second. Suppose his study strays from its native heath, and wanders into the range of thought that belongs to the first line, and gets into difficulties there, as well it may. It has taken many men of extreme acuteness and gifts, through much blundering, ages to arrive at true, established conclusions. Why should not any way he need, and take, some ages in arriving at his?

Suppose an institution, prominent in connection with the subject matter, taking this man up before he happened on his line of work, after the exercise of some care, believing that he understands her position and his own, erroneously of course as it may prove, tried to and did, or tried to and did not specially qualify him, and authorized him to represent and stand for her, as to these and other matters.

Is it unreasonable? Is it hampering this man's freedom? Is it torture? Does it drive away from her the great consensus of the competent, either of ages past or now, in the first described kind of criticism, for her to say to this supposititious person, Be quiet; do not speak in my name or behalf; do not administer my offices, until you know me and mine better than you evidently do?

And why should he want to exercise himself in such wise?

He cannot commend what he takes to be error, present people for her sacrament and office of Confirmation, if she have such. She will carefully mislead them, so far as she can.

Why is it not in every way the best course for him quietly to bide his time, humble, patient, confident that what has been so firmly and long seen by others, will also dawn on his sight?

Why should he not turn away from study which has evidently operated on him confusingly, led him in pursuit of comparative trifles, whose methods are futile *in se*, so far as they undertake to deal with the depths, given him the narrowest views, even brought him out "cocky" and left him there, quite unawares? Why should he not turn to a line of study which for ages has been fruitful in men—humble, patient, powerful?

This is a sober, genial attitude toward the men who having no great, no extended and familiar acquaintance with what is great, try to make intimate knowledge of the petty supply its place, with the best meaning and most variant failure. It does not make for silencing them, and so for abstract negation, but suggests positive, constructive, restorative work for them.

Quincy, Ill,

Very truly yours,

February 26, 1906.

E. W. McCURE.

### ITALIAN AUTHOR ON THE HIGHER CRITICISM.

*To the Editor of The Living Church:*

IT has been my good fortune recently to possess myself of a copy of a remarkable book, entitled *The Trial of Jesus*, by Giovanni Rosadi, Deputato of the Italian Parliament and Advocate of the Court of Tuscany. As we are entering upon the observance of Lent, I hope I shall not trespass upon your patience, by calling this book to the attention of the clergy and others who desire at this time to know more of the nature and meaning of the great Tragedy of Calvary. The striking preface to the book, written by Dr. Emil Reich, is so *apropos* to the deep questions which are now stirring us regarding the authenticity and credibility of the sacred records of our Lord's life, that I beg leave to ask you to print a goodly portion of it:

"Unfortunately for a true comprehension of Jesus as purely historical phenomenon, let alone as *the* religious Fact and Impulse, the study of the New Testament has in the last seventy or eighty years fallen into the hands of the so-called 'higher critics,' in whose criticism there is nothing high, and in whose heights there is nothing critical. They are philologists; and that alone condemns them as historians generally, and places them absolutely out of court as historians of Christianity. The philologist, whose means and habits of research are taken from the study of languages, is and must be naturally averse to a belief in personality. Languages, indeed, have not been produced by single personalities, and no one syntactic construction, such as the *ablative absolutus* or any other linguistic institution of Latin or Greek or Hebrew, can be traced back to the influence of a single great personality. In Christianity, on the other hand, everything emanates from and comes back to one central Personality. Reduce or obliterate that Personality, and you have reduced or obliterated the whole of Christianity. . . .

"If we should lose every scrap of written or monumental evidence from the first century of our era, just as we have lost all contemporary evidence of Lycurgus or Moses, the very fact of Christianity as existing to-day ought to suffice to prove the existence of a Founder endowed with a unique and altogether extraordinary personality.

"All these manifest truths, proved by the most sceptical and 'objective' study of the past, are contemptuously ignored by the pedants who have so long imposed upon people who affect to be stunned by a display of footnotes in a dozen old languages. It is now high time to proclaim that 'higher criticism,' whether applied to Greek and Latin classics or to the Old and New Testaments, has proved an amazing blunder. Nor can that be otherwise. When institutions, the very heart, the very essence of which consist of Personality, are studied, analyzed, and criticised by people who by professional training, have long incapacitated themselves for any mental attitude enabling us to appreciate adequately the nature and effect of Personality, the result can be nothing short of absolute failure. If Bentley had essayed to write a history of Greek art, he would have covered himself with ridicule. So have the too numerous German, Dutch, French, and English scholars who, with an appearance of systematic precision, have invaded every syllable of the New Testament, and who, after driving out from each dwelling-place of the text whatever spiritual element there is in it, solemnly declare that the New Testament is a mere story-book, Christ a myth, and Christianity a fraud. . . .

"Higher Criticism has done harm, but, forsooth, not to the Bible, but to the critics themselves. Whatever Scientists and pedants may say in their numerous journals and periodicals, it remains certain that higher critics have not contributed anything essential towards a true historical construction of the greatest figure of history."

Sincerely yours,

The House of Prayer, Newark,

J. S. MILLER.

Quinquagesima, 1906.

### RENDERING THE PSALTER.

*To the Editor of The Living Church:*

MR. E. W. PARMELEE'S letter on "Rendering the Psalter," in your issue of February 24th, carries me back some forty-five years to the memories of college days.

At the chapel of the college of St. James, near Hagerstown, Md., of which the Rev. John B. Kerfoot, afterwards Bishop of Pittsburgh, was the honored head, the Psalter was always read in the manner described by Mr. Parmelee. I have never since heard it so read, nor have I ever known or heard of any other place where it was so read. I well remember how very impressive and beautiful such rendering of it was, and how very dull and flat the ordinary manner of reading it seemed in comparison.

In Dr. Hall Harrison's *Life of Bishop Kerfoot* is a chapter on "Life and Work at St. James," by the Rev. Jos. H. Coit of St. Paul's School, Concord, N. H., who in my days was a tutor



at St. James'. Writing of the daily service in the college chapel, which the students were required to attend, he says:

"The Psalter was read in accordance with the parallelisms in the original Hebrew, and thus each verse was, as it were, divided into two, the clergyman saying the first or principal clause, and the congregation answering with the remaining one. I grew to like this manner of reading the Psalter very much. Sometimes the meaning seemed to be brought out more vividly than it could be in the ordinary practice, and certainly the custom made that part of the service lively and interesting. Our attachment to what many persons thought a queer performance, was heightened by a tradition current among the boys, that this manner of dividing the Psalter had been in use in the Jewish Temple service. Perhaps the novelty and strangeness of the custom made the charm, but certainly it aroused attention, and I have never heard the Psalter said by minister and people with more animation than in the humble college chapel."

WILLIAM B. MYER.

919 Harlem Ave., Baltimore, Md., Feb. 21, 1906.

To the Editor of The Living Church:

THE article on "The Rendering of the Psalter," by Edward W. Parmelee, in your issue of February 24th, is interesting and very reasonable, and if *each verse* was sung antiphonally in churches where the Psalter is sung, I quite agree with him it would be more intelligent to the worshipping congregations and less monotonous, especially when the Psalms for the day happen to be long.

It was my privilege during the past summer to attend Matins and Evensong at several of the English Cathedrals, and it was at York or Durham (the former, I think), this custom was in use, and it impressed me as being the most devotional and intelligent rendering of the Psalter I had ever heard.

Pawtucket, R. I., February 27, 1906. S. H. WOODCOCK.

#### A LIVING CHURCH AND WHAT IT INVOLVES.

To the Editor of The Living Church:

MAY I ask space for a few thoughts suggested by Mr. George Foster Peabody's letter in your issue of February 3rd, and which circumstances have prevented my getting into shape until now? Certainly the issues he raises will never grow old.

I desire to separate myself entirely from the question whether or not a clergyman changing his theological views so as to conflict with the Church's standards should resign or be ejected or suffered to pursue his studies and preaching without interference. I address myself to the question of the truth of the positions taken by Mr. Peabody, that is, of his interpretation of Christianity. I admit that we of the clergy do not appeal, somehow, as we ought, to the "moral sense" of those in the pew; and I cheerfully concede that back of the *quicunque vult* of the Athanasian or any other creed lies this: whosoever would be saved, it is necessary, before all else, that he be honest and sincere. The love of truth without the truth is better than the possession of truth without the love of truth. I will add that, while not personally acquainted with Mr. Peabody, I know something of his life of service to his fellow men, and I am among those who appreciate the deep interest he manifests, in every way, in the welfare of the Church. That such a man should hold and make known the views of this letter, as well as those of a similar character in his circular letter addressed to the clergy (and I beg hereby to thank him for the copy mailed to me) is, in my judgment, a sign of the times, demanding the most courteous treatment and most thoughtful consideration on the part of the clergy. Nevertheless, I am unable to accept his diagnosis of our disease, or his interpretation of the religion of our Lord Jesus Christ. There was once a man named Socrates, it is said, who introduced into human thinking, among other things, a way of getting at the universal implications of particular opinions; of making explicit what was implicit in what men said. I want to apply that method to some of Mr. Peabody's statements.

He affirms "that the man who follows his own thought in sincerity and truth is honest and therefore is true to the God of truth." Does Mr. Peabody mean to say that if a man is sincere he is necessarily right, not merely in intention, but in fact? Is being sincere accepted as an equivalent of being right in the world of business or of nature? The question answers itself. Or does Mr. Peabody mean to say that the Church should ask of those who occupy her pulpits and serve at her altars nothing

but sincerity? Should Mohammedans, for example, be accepted and welcomed as teachers of Christianity if sincere? Is it not likely that many devout Mohammedans earnestly seek to do the will of God as they understand it? Is there not bound to be something wrong with a proposition that involves such conclusions as that?

Again, Mr. Peabody thinks that the true relation of doctrine to life is given in our Lord's words: "If any man will do His will, he shall know of the doctrine." But it seems to me that these words of our Lord are not available for Mr. Peabody's purposes. On the contrary, so far from teaching that sincerity is a substitute for truth, this saying of our Lord's, promises knowledge of the truth as a reward of sincerity. Furthermore, on Mr. Peabody's theory, it is difficult to see what good, knowing of the doctrine would do. Why is it not sufficient, on his theory, to be sincere in doing the will of God, without knowing any doctrine? Is the relation of doctrine to the life of the Church, that a good life is to be crowned by a knowledge of doctrine? Is doctrine, after all, the end, and a good life only the means?

The truth would seem to be that our Lord meant to say, in general, that sincerity would lead to truth, and truth, in turn, would lead to a higher life, a life not only sincere but right; in particular, that "if any man wills to do God's will," he shall, in time, come to know that Christ's teachings are true and are from God (St. John vii. 17, R. V.). But was that all? Did not our Lord mean that the acceptance of His teachings would then enable the man who had been trying to do God's will before, to do that will in a better way? Never mind, just at this point, what are the teachings of Jesus. The point is that the verse relied on by Mr. Peabody to prove his contention that sincerity is enough, proves just the contrary. Jesus called for two things: one was sincerity and the other was truth; and the truth was to lead to a higher life: "Ye shall know the truth and the truth shall make you free"; "Sanctify them *through thy truth*."

Whatever that truth may be, it is something; it is something to be believed; it is a creed; it is something the Church ought to bear witness to as a means to life. It is the bounden duty of the Church to aim at the formation of character, yet the Church cannot discard the means and make character the test of membership. That not only involves the proposition that character is formed independently of truth, but also would require the applicant for membership to profess to be good; in other words, to become a pharisee.

But if I understand Mr. Peabody aright, he himself does not intend so radical a departure as this, although it follows strictly from his principles; and as to what truth he stands for himself, one believing less or nothing might turn his own argument against him. What he would seem to stand for is, the teaching of Christ. That sounds fair enough; but what is the teaching of Christ? And is the teaching of the Apostles to be ignored? Is the promised guidance of the Church by the Holy Spirit to be eliminated? Mr. Peabody, whether he so intends or not, is speaking the language of a rationalistic school which proposes not only to reduce Christ to a mere teacher but to get rid of much we believe that He taught; to find Christianity in a part of the Synoptic Gospels, ignoring all else as false development. As Wernle puts it: "The opinion very soon gains ground that the doing of God's will presupposes faith in Jesus . . . That is the first fatal step away from Jesus towards orthodoxy" (*Beginnings of Christianity*, vol. I., page 134). Strictly in line with this, Mr. Peabody tells us: "Any statement of facts of history, whether in creeds ancient or modern, or elsewhere, cannot be, *in the nature of the case* (italics mine) an essential element in the spiritual concept of God which Jesus Christ taught." In other words, Christianity as understood by the Apostles, by the Fourth Gospel, by the Church from Pentecost on, not only is not true, but "in the nature of the case" cannot be true. Why not? Because it is *assumed* that Christianity consists of a certain "spiritual concept of God," which Jesus taught, but entirely separated from what Jesus was or might have been. Is not that rather a large case of *petitio principii*? "The Word was made flesh," says the Fourth Gospel. This may conceivably not have been true, but before we give it up, it is well to notice that Christ had His power over the disciples and the early Church and still has that power over His Church almost entirely because, instead of giving an abstract statement of God, He was believed and is believed to have revealed God in and through His own person. There is a good deal of difference between a spiritual concept which is taught in words and one which is embodied in life. Practical men,



one would suppose, would be foremost in appreciation of that. That the ideal no longer floated in men's dreams; that One in our nature should be able to say, "He that hath seen Me hath seen the Father"; that divine love and human history should for once meet on the same plane—this is of the essence of the matter, as understood by those who made Christ's ethical teaching effective in their own lives and the lives of others. Will a child be satisfied with a spiritual concept of a mother in place of one incarnating that concept?

But we are told that our credal definitions respect questions never referred to by our Lord. Just what was referred to by our Lord is precisely one of the debated questions; but waiving that, this is a strange objection to proceed from the school of thought which makes most of development, and, where revelation is believed in at all, of progressive revelation. Is it perfectly certain that the words attributed in the Fourth Gospel to our Lord: "I have many things to say to you but you cannot bear them now," do not contain a truth? Is it perfectly certain that Jesus did not gradually unfold His nature while in the flesh, and then, leave the work to be completed by the Holy Spirit, after the Resurrection and Ascension?

Is it perfectly certain that there are not contained even in the unquestioned sayings of Jesus, germs of truth about Himself, sowed like seed in the minds of disciples, which grew into the conception of Jesus presented in St. Paul's Epistles and the Gospel of the Incarnation? Is it perfectly certain that because for St. Peter to have recited the Nicene Creed on the day of Pentecost would have been an impossibility, and an evolutionary misfit, therefore the higher view of Christ, subsequently and from that time on developed, is false?

It is to be noticed that Mr. Peabody not once in his letter mentions the Holy Spirit. Now, I don't think it would be a bad answer to his question as to what constitutes a "living Church," to say, the possession of the Holy Spirit. By the Holy Spirit, I do not mean merely that divine influence which God has always and among all peoples exercised on the sons of men, but a higher, the highest degree of such influence, belonging exclusively to the Christian dispensation. The test of the reality of such an influence is—experience. Long ages ago, before Christ came, the promise was given that, one day, our God would put His Spirit into the hearts of men. The climax of life as gradually unfolded from earliest times, came only after Christ had disappeared from earth. We are on sure historical ground when we affirm, apart from any theories as to Jesus or His teachings, that the disciples of Christ passed through an experience, as a result of which, the thought of God's kingdom was broadened from the racial to the human, and lifted from the material to the spiritual; while there was a new and higher sense of the Divine Presence, and what had been a law of righteousness became an inward spirit. It is certain that this result of Christ's influence did not come from His ethical teachings alone, or as the result of a spiritual concept of God apart from faith in Christ Himself, His Death, Resurrection, Ascension, and sending of the Holy Spirit. Whatever Mr. Peabody may be able to point to in individual instances of men nourished in or in the light of the orthodox Christian faith, it is certain that, in the beginning and in the continuance of Christianity, its characteristic fruits belong to the faith which he regards as untrue and impossible. Here is the crucial point of the whole matter: Was God's ancient promise fulfilled and the highest spiritual life generated, and has it been maintained, by the belief in something which is not only untrue, but rank idolatry?

Mr. Peabody speaks of scientific methods. I desire to ask him whether he has ever investigated the origin and continuance of the highest spiritual life as carefully as Darwin studied the origin and development of physical life? Or whether he really means by "scientific methods" an arbitrary and essentially unscientific denial of spiritual realities? Do his theories grow out of the facts, or is he trying to impose his theories on the facts? Has he enquired how the statements in the Nicene Creed originated? Has he traced the growing life and growing faith of the Church of the first century, and marked the two in their mutual relations? That, I beg to submit, is "scientific method," applied to Christianity.

Space does not permit me to say more than that the Creed of the Church was an expansion of germs given by our Lord Himself, through the attempt to justify, at the bar of the intellect, an expanding spiritual experience, all under the influence of the promised Spirit of God. Now I will admit that it is in order for any man to-day to substitute for the credal statements

concerning Christ's Person, other statements which are better, if he can do so; but these statements must arise, as the others arose, out of certain facts as to Christ's work on human souls. And I submit that it is illogical, irrational, and thoroughly unscientific to set aside, after two thousand years, the means by which the highest spiritual life has been generated, and to substitute therefor sincerity and honesty, and belief in certain concepts which Jesus taught, torn apart from their vital and historical connections. It is quite true that belief of certain propositions about Christ is not the same thing as faith in Christ, and may co-exist with wickedness, as "the devils believe and tremble." But it does not follow that these propositions are of no value. The point is, in brief, that experience has shown that we can receive the Holy Spirit through faith in Christ Himself; and that certain things have to be true about Christ Himself in order that we may rationally believe in Him. If we can believe in Christ and cannot in Socrates, in the same sense, it can only be because certain propositions hold good in the one case that do not in the other. To deny these propositions is therefore to cut off the union of the soul with Christ. To object to these propositions, which make of Christ One we can trust, is as reasonable as for a child to object to the higher mathematics employed by engineers in the construction of a bridge.

One word more. Mr. Peabody's use of our Lord's insistence on obedience to the will of God is a part of the whole scheme to reduce our Lord to the level of a teacher only. It results not only from misunderstanding the historical connection of the Sermon on the Mount with what comes after, but results, furthermore, from a misunderstanding of the Sermon on the Mount itself. When Jesus said, "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father which is in heaven," he was far from meaning to pit against one another, the orthodox wicked and the good heretic, but He was contrasting the obedient acknowledger of His Lordship with the disobedient acknowledger of that Lordship. And it contradicts the whole spirit of Jesus' teaching on ethics to suppose that He used the phrase, "doing God's will," in its legalistic sense. The truth is, doing God's will is not necessarily distinctive of Christianity. It may be Jewish or even Mohammedan. What Jesus means is brought out by His illustration of the tree which, strangely enough, Mr. Peabody refers to, without, however, explaining. *How* does a tree obey God's will and bring forth fruit? Not by keeping a law, in the ordinary sense, but by spontaneously producing fruit according to its nature. Now certainly the ethics of the Sermon on the Mount do not arise spontaneously in the human heart! The deep meaning of Jesus is only clear in the light of the subsequent experience of regeneration, through the indwelling of the Holy Spirit, received through faith in Him. Thus, even the Sermon on the Mount, when deeply studied, points to Pentecost and the Incarnation.

However much, then, we may admire Mr. Peabody's zeal for righteousness, and regret that the moral influence of Church and clergy is not greater, it is not clear that the matter will be remedied by denying the faith which has given to the Church what power it has had. It is the teaching of the New Testament that its faith and its ethics are vitally related. There is much in theology and in our preaching which, it seems to me, might be remedied, but I cannot think that Mr. Peabody has hit on the source, or sources of our trouble. "If the Son shall make you free, ye shall be free indeed."

C. B. WILMER.

Atlanta, Ga., March 2nd, 1906.

#### GOOD FRIDAY SERVICES.

To the Editor of The Living Church:

THE paper by Fr. Taylor in your issue of February 24th is very timely, and will, I hope, interest some pastors, and spur them on to make their Good Friday services more Catholic in character, and more solemn in observance.

How many of our churches, I wonder, have the beautiful ceremony of the Veneration of the Cross, on this Holy Day, so dear to all Catholics?

The services of the Church as given in most parishes on this day do not impress as they should and there seems to be lacking something—viz., the Spirit of our Blessed Lord's Agony, the realization of His awful torture for us, which could easily be brought to our souls and minds by the sweet old Catholic customs of the Veneration of the Cross, and the Benediction of the Most Holy Sacrament.

You rectors, who have so many cold and Protestant services



on your cards for Good Friday, will you not scratch one of them off and put in its place the service before spoken of, which will bring a greater joy to all your people than listening to a long and unimpressive three hours' service?

Fr. Taylor deserves the Church's thanks for bringing up a subject which should be understood by all Churchmen and which if carried out in real Catholic style will bring more to us, the reality of Christ's precious death on the cross for us.

163 St. Nicholas Ave., New York, HARRISON CRAMER.  
Ash Wednesday, 1906.

## Literary

### Biography.

*George Rundle Prynne. A Chapter in the Early History of the Catholic Revival.* By A. Clifton Kelway. New York: Longmans, Green & Co.

The generation to which George Rundle Prynne, for half a century vicar of St. Peter's, Plymouth, in England, belonged, is unique amongst generations; because it witnessed a transformation scene such as no one set of contemporaries has ever had the good (or shall we say, the evil) fortune to behold. What an experience it must be for an old man—seated in a room which is brightened by electric light—to recall the era of oil-lit streets, stage coaches, three-decker frigates, and town criers. Speaking of three-decker frigates reminds us that Prynne of Plymouth, the personal friend of Pusey and the protégé of that redoubtable prelate who was familiarly known as *Henry of Exeter*, could also remember another sort of three-deckers together with their accompanying duets between parson and clerk, as well as Mr. Bumble the gorgeous beadle shutting the pulpit door and with the altar hiding itself somewhere in the back premises as if apologizing for very existence. As a standard-bearer, this good priest had to bear the brunt of the battle that had to be fought for the cleansing of the sanctuary; but he stood his ground, quietly enduring an opposition which for unreason, persistence, ribaldry, and actual violence might well cause our own little Kensits and Fillinghams to hide their heads for shame, feeling that in comparison with those old-time stalwarts, they are but prentice hands and merest copyists.

Finally, as years went by, the subject of this memoir came to be respected and even loved, not only by the men of his own particular clique, but also by many who could not help disliking his views and practices. Amid the hurley-burley of this life of stress and storm, three gleams of sunlight were apparent. First, it is a matter of history that to Prynne of Plymouth belongs the honor of being the first Anglican who took the bold step—strange that such a thing should ever have needed to be fought for—of restoring those daily Eucharists that had ceased since the Reformation. And it is instructive to note that this goodly custom was revived because the souls of Prynne's fellow helpers, to say nothing of his own soul, were brought into such straits that they simply could not do without daily spiritual nourishment. Cholera visited that seaport town. The staff at St. Peter's ministered to the bodies as well as to the souls of the victims, actually massaging torturing cholera cramps and carrying out the dead for burial. Face to face with these horrors, in times when sanitation and hygiene were unknown quantities, these brave workers needed daily strength and they were actually driven to seek it at the daily eucharistic feast.

Second, Prynne, the poet priest, in addition to writing other hymns, was the author of "Jesu, meek and gentle," which, by the way, he did not originally intend particularly for the use of children. He was also the author of several books, amongst which may be mentioned his *Eucharistic Manual* and his *Truth and Reality of the Eucharistic Sacrifice*.

Third, Prynne was an out-and-out observer of the Six Points, but his ceremonialism was anything but what the present Primus of Scotland used to stigmatise as "mere bottomless ritual." Founded on the precious corner-stone of personal faith in a Personal Saviour, outward forms took their proper place as means for pointing to the crucified Christ. In all this, we are reminded of Father Dolling, for both the good priest of Plymouth and the good priest of Portsmouth valued the beauty of holy worship only so far as it set forth Jesus Christ evidently crucified. For instance, Prynne dearly loved the ceremonial use of incense, but he prized this Scriptural rite, not from reasons of archaeological correctness, but because he desired to emphasize the truth that our worship must always prove unworthy unless and until it is perfumed with the fragrant merits of that Great Intercessor who offers the prayers of all saints with much incense in His own golden censer. Thus Prynne's preaching and Prynne's holy life were constant echoes of those evangelical truths which, by his manual acts, Prynne, the priest, proclaimed at the altar.

A. R. MACDUFF.

### Religious.

*Religions of Mission Fields as Viewed by Protestant Missionaries.* Published by The Student Volunteer Movement, 1905.

Ten great religious systems lucidly explained and thoroughly described—not by theorists and carpet-knights, but by actual workers of long and ripe experience in the foreign field. And, as if this very large order for a very small manual were not enough, an exhaustive list of books is added to each section, so that young David may fill his shepherd's bag with smooth stones from the stream before he ventures to meet the giant. In plain English, the symposium is specially intended for the preparatory instruction of those college students who have volunteered for Christian aggressive effort beyond the seas, but there is no reason why others should not read it with profit.

But why should our Roman brethren be classed with the votaries of ethnic cults and creeds? And if the Italian Mission deserves (*absit omen*) to be lumped with what worthy Tommy Atkins in Kipling's poem styles "the pore benighted 'eathen," why in the name of consistency should these alleged "aliens from the covenants of promise" be given the glorious and hallowed name of Catholics—a title which is naively accorded to them as being theirs by right? Does not this appellation cut the ground from under the writer's feet?

But with some such reservations we gladly recommend this text book. It is crammed full of valuable and easily remembered information. Above all, it impresses the reader with the conviction that Christ's Holy Gospel is the one and only "power of God unto salvation" in spite of the counterbalancing fact—a fact that is throughout accorded generous recognition—that there are many precious, sporadic verities to be found amid the guesses, the pernicious half-truths, and the downright blunders of those who have sought after God throughout the dark pagan and Moslem world.

*The Holy Christ-Child.* By the Rev. Archibald Campbell Knowles. New York: Thomas Whittaker. Price, 80 cts. net.

By this new volume, Mr. Knowles adds substantially to his reputation, already won, as a writer of sound and helpful devotional literature. The study is of the Incarnation, and the theme is developed under such suitable heads as the Annunciation, the Nativity, the Shepherds, the Wise Men, the Presentation in the Temple, etc. In an age when the tide of controversy over the Incarnation runs with exceeding strength, it is a source of satisfaction to welcome this treasure of devout meditation upon "the holy mystery."

*The Bible for the Sick.* A compilation by the Rev. Henry King Hannah. New York: Thomas Whittaker. Price, \$1.00 net.

Of books such as this we cannot have too many. The compiler is quite right in saying, "The sick do not need ideas so much as they need a feeling of hopeful dependence upon God, and this feeling the Bible itself, to a supreme degree, has the power to create." These selections are well chosen, and are substantial portions, rather than mere fragments, of the Word. The parochial clergy who find it desirable to have at hand a shelf of devotional books or a lending library for the sick of their parish, will feel that they have a new treasure in this attractive volume.

*The Relations of Faith and Life.* By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. New York: Longmans, Green & Co.

These are the Bedell Lectures, the thirteenth course, delivered at Gambier in the autumn of 1905.

Bishop Hall treats first of "The Effect of Faith on Life," and second of "The Effect of Life on Faith." A luminous outline traces the trend of thought, and furnishes a helpful means for the reader's careful review of the subject at the close.

In Lecture I, among other good things, we find a spirited and judicial treatment of the moral failure of religions other than the Christian, and of the futility of the attempt to teach ethics apart from Christian doctrine. In small compass, these great topics could not be better handled than in this work. At the close of this lecture, the "duties to our faith" are thus strikingly enumerated: to think about, to act upon it, and to spread it.

In Lecture II, Bishop Hall pleads for that moral earnestness, in which alone faith can find its opportunity to live and grow within the heart of man.

This refreshing volume, easily run through in an hour, offers so much that is stimulating and helpful that surely by every reader it will be studied again, more carefully, and with increasing appreciation.

CHERISH THANKFULNESS with prayer. St. Paul gives us in two words this secret of peace. "In everything" (he excepts nothing, so do not you), "by prayer and supplication with *thanksgiving* let your requests be made known unto God. And the peace of God which passeth all understanding *shall* keep your hearts and minds through Christ Jesus." He does not say it as a benediction only: he tells us, it "*shall* keep your hearts and minds." Do the one and God will do the other. Ask what you will, be thankful; and not peace only, but peace which passeth all which our poor minds can think, shall keep these poor breaking, restless hearts—these ever wearying, worrying minds of ours—in Christ Jesus.—E. B. Pusey.



## The Family Fireside

### THE BEST ADVICE.

By RUTH HALL,

Author of "The Pine Grove House."

HERE'S Mrs. Stephen Conway Blake. That's her daughter with her."

The sibilant whisper thrilled with the eagerness which among a certain class of persons italicizes reference to a smarter set. It fluttered through the room and roused its inmates—haggard men and trembling, tearful women—to a moment's interest in anything outside themselves. Necks were candidly craned, or inquisitive glances slyly cast toward the broad hallway along which passed two women wrapped in rich furs that accented the blank white faces.

Their footman walked back and forth, beating his hands together. Their coachman sat huddled down into his cape but he straightened himself as the house door opened, and the man on the pavement sprang to the step of the waiting victoria. Mrs. Blake entered the carriage with a remote look that leaped across her surroundings. The younger woman followed, saying one word, "Home!" to the servant, and she flung it like a blow. As she settled herself against the cushions there was in her manner the rage a child shows by a scream. For the first time in her sweet, soft life she met an unkind face—the face of fate. Consistently with her character she was angry and the anger sought an object:—

"I wonder," she said harshly, "if he has a soul—that man!"

"Dr. Prentice? And you thought him cold, darling? So did I."

"I thought him brutal. All this—a year dropped out of life; my plans broken to splinters; pain and—disfigurement, perhaps—it is only a case to him!"

Were Mrs. Blake less completely egotistic (for her children were but a second self) she might have been amused at the girl's naive demand of the world that it should hold her as precious as she was to her home and her family. Indeed though we may often enough refer to our insignificance we rarely realize it and never more fully than at such a buffet of fortune as a physical mishap. All the impotent who came that day, as some came every day, to Dr. Prentice had been abruptly checked in the conduct of their lives. They besought aid in a dazed horror that this should have befallen them and not their fellows. Most of his patients were among those who could conveniently pay his enormous fees and there was the ludicrous element, always near the pathetic, in amazement that disease was not one of the evils to be averted by wealth. Each of them expected the same full participation in his especial dismay. Each was in turn chagrined to find, as Miss Blake found, that to Dr. Prentice he was not less but he was not more than an interesting case.

Undoubtedly there was truth in the general complaint of his hardness. Another man had so mild a voice, and still another so soft a hand; but unluckily Dr. Prentice was the world-famed specialist, and not he of the velvet touch, nor he of the gentle tone.

"It's consulting a machine," said a certain financier, shocked by the verdict he had heard, unable to comprehend how he—he—could receive sympathy so scant. "And yet the machine is perfect. There's nothing to take its place."

This was much the estimate in which the world held Dr. Prentice. Revered by his fellow practitioners, none of them loved him. He had no time for society; he said he had no time to look for a wife. So, thrusting aside matrimonial assistance very freely extended, he lived alone in his dull house, surrounded by care he paid for and with not one being—not even a dog—to mark his coming and going save as his movements set other activities in motion, or were of use to the universe which, as the financier observed, could not do without him.

Markham, the coachman, and Jasper, the footman, waited with the brougham during the last moments of the short office hours. Without turning his correctly poised head, the man on the box threw a sidelong glance toward the tall figure striding down the flight of steps in the dignity of conscious power. Markham delighted in that sight. He often spoke of it to

Jasper, translating the chaotic sensation into such terms as:—"I tell ye he walks, the boss does, as if he'd got the cash in his pocket to buy the United States."

Jasper fully agreed, fully shared the pride in a boss who could walk like that. He was the greater to both because he never met either as man to man. He was always master. This did not lower them in their own eyes. It raised him.

To-day Jasper, standing at the carriage door, a statue of respect, noted the grave face was set in lines of trouble. Dr. Prentice, entering the brougham that was like an exquisite jewel casket, curtly gave the order to drive to the hospital. As it happened he had one case which was more than a case. It was a worry.

Jasper sprang to his seat beside Markham, repeating the address and continuing in a yet lower tone: "Shorter than pie-crust, too."

He rolled his eyes explanatorily in the direction of their passenger. Markham could not move his head to nod, so he grunted assent instead. Jasper and he understood each other and, after some subtle fashion, they loved their blind ministry to every varying mood.

At noon they came back to the hospital for him, still that proud, straight figure bearing itself erect, the centre as always here of a group of wondering medical men attending him to the carriage door with eager queries and comment. He threw himself into his seat, tired, spent. During each of those closely packed moments he had stood in that awful room and over and over wielded the knife, swift, unerring, as one white form was brought to him and another carried away. He was pale and worn, sterner than ever and shorter of speech. Nor could he rest his mind with his body. It reverted in this free instant to the puzzling case that was going wrong.

"Home," he said to Jasper.

Luncheon would be on the table the moment he entered the house. The cook knew his requirements. When she no longer met them she ceased to be his cook. He felt the need of food, but another need arose before him no less imperative. The carriage turned into the familiar street and he abruptly stopped its course. Jasper stood instantly at the window:

"Drive around to the stable," said Dr. Prentice. "I'll go into the house through the garden."

Jasper touched his hat-brim, muttered, "Yes, sir," through his teeth, and made a deft leap back to the seat on the box.

"I guess he wants to see how Selim's sprain is gettin' on," was Markham's whispered comment upon the change of plan.

"I don't know what he wants," the other as softly answered. "But I know he wants it bad."

Yet Dr. Prentice walked through the neat stable, past the stall where Selim was nursing his sprain, and turned his head not one whit in inspection, approval, nor blame. Mrs. Markham, blown about by the shrill March gale, was hanging out clothes from the balcony opening off the family rooms upstairs. She gave a quite superfluous dip of reverence, for it was lost upon the master hastening along the strip of garden.

It proved cold outside and she speedily shut herself into the kitchen, where she set about the final preparation of her husband's dinner. Partaker of his species of pleasure in one who was too busy in mighty matters to notice their individual existence, it was with something close to satisfaction that she informed Markham on his appearance a little later:

"He went up through the yard just now and me on the veranda. You wouldn't 'a' thought there was anybody else in the world but only himself. He never so much as looked at me and I bowed and smiled polite as I knew how."

"Much he cares for your bowin' and smilin'," was the frank conjugal retort from the depths of a washbasin where Mr. Markham performed his toilet. "He's got somethin' else to think about. Ye should 'a' seen the folks that went to him this mornin'!"

"Was they a lot?"

"A lot? Well, now you're shoutin'. Where's Louisa?"

At that moment Dr. Prentice stopped, midway up the garden, before a drygoods box set on one end and screened at the front by an old blanket shawl. He listened, heard steps, and knocked upon the box.

"Come in," said a sharp little voice.

He drew aside the shawl.

A small girl, with big black eyes shining out of a white face, was bustling about her playhouse, setting its furniture in order with much flourish and noise. At sight of the intruder



she dropped a tiny broom and her important expression took on severity.

"Good morning, Mrs. Montgomery," said the doctor.

The lady of the house confronted him, implacable: "My baby ain't no better."

"She isn't?"

"No, she ain't."

"Oh!" Dr. Prentice was crestfallen. "Have you followed the directions? Did you do just as I said?"

"I done jest what you said. And my baby ain't no better."

"I am sorry," exclaimed the doctor and he looked as if he meant it. "I thought she'd be almost well this morning."

The little mother stood, rigid, in the midst of her household gods, shaking her head inexorably: "I thought so, too. But she ain't. I was up all night with her."

"Dear, dear, that is a pity! Well, let me examine her again."

He knelt, thrusting his head and shoulders, as far as they would go without too serious intrusion, into the somewhat cramped apartment. Mrs. Montgomery brought forward a cradle in which lay a very dilapidated doll.

"You see," she continued in her prim displeasure, "her face is red as fire. She's got measles, I'm afraid."

"I think it's a touch of fever," the physician contended. "We'll soon break that up."

He stroked the battered forehead and gently lifted one limp arm. None of this day's patients had seen the look he gave Louisa's doll; none of them could now call him either hard or indifferent: "Why, her temperature is nearly normal," he announced triumphantly. "And the pulse is a trifle stronger. I call that doing well."

"Look at her face," Mrs. Montgomery insisted. "It's jest as red as fire."

This was true. The doctor could not deny it: "We'll subdue the inflammation in time," he promised with more confidence than he secretly felt. Here was as delicate a case as that of the sick man who had haunted his thoughts for hours: "I will leave some more pellets; and give the medicine in the glass every half hour."

"You said every hour."

"I know. But we must increase the doses. And persevere in the milk regimen. Don't try to push nourishment."

Louisa enjoyed his long words, for they were never uttered with sham simplicity, nor did she mistrust a covert laugh as with grown folks in general. Dr. Prentice treated her respectfully. She valued his friendship, and yet she was confronted by a higher duty than that of loyalty. As she settled the doll in her crib, there was on her face the strange look a child wears who stands on the borderline between the worlds of jest and earnest and cannot tell, for the moment, which is the real existence. Louisa was serious and rather embarrassed.

"My mamma," she began—"the baby's grandma—she says it ain't the measles; an' I say it are: the measles an' the hookin' cough."

"I don't think so. I still maintain there are febrile conditions, although nothing to alarm you; nothing whatever."

Louisa pursed up her lips: "I dunno. I've 'most made up my mind to try another doctor."

"Oh, Mrs. Montgomery, you wouldn't!"

Still kneeling on the strip of drugget before the playhouse, Dr. Prentice was dropping into his left hand sugar pellets from a vial he kept filled for the wants of this particular household. He so started at the blunt announcement that the tiny pills danced up and down on his gloved palm: "I didn't think you would treat me like that!" he said reproachfully. He was hurt.

"My baby ain't gettin' better," urged the mother.

"Well, whom would you call in?"

"My Aunt Sadie, she has Dr. Craven—"

"Craven! The least you can do is to stick to a regular practitioner. That man is an osteopath."

The hard words pelted about Louisa's ears like hailstones: "I guess he's good," she muttered vaguely.

"Lou-i-sa!"

"There! Your mother is calling you." Dr. Prentice reached into the playhouse and turned one layer of the little shawl pinned across the child's shoulders till it rested upon her hair. He secured it under her chin with a deft and tender touch: "You must run," said he. "It's cold out here. And your mother is impatient."

"I guess dinner's ready."

"I guess so. You will leave the baby in the hospital, of course."

"Is this the hospital?"

"Yes. And—Mrs. Montgomery!—you won't call in Craven, will you?"

"Not yet awhile," Louisa conceded. She was very good-hearted. "Not if it makes you feel bad."

"It does."

"Well, we'll see. Maybe she'll get along better now."

"I'll do all I can for her. There! Your mother is calling you again. Good-bye."

"Good-bye." Louisa scudded down the path before the breeze, in a whirlwind of her small tossed garments. "Good-bye," she cried from the doorway and disappeared into the stable.

"Who's that kid talkin' to?" Markham demanded of his wife. He was always nervously apprehensive lest the little girl annoy his employer, albeit Dr. Prentice had given stately consent to her amusing herself in the garden.

"It's some o' her make believe," the proud mother replied. "She's forever comin' in an' tellin' me about the folks she's been talkin' to out o' doors. Sometimes she couldn't tell herself whether they was real or not; she plays so comical."

Here Louisa bustled into the kitchen, her pale cheeks glowing from the tussle with the wind. "I'm hungry," said she. "I was up all night with my baby."

While Dr. Prentice sat at his lonely luncheon his thoughts went back once more to the old question of the treatment he must change that day for the sick man who was a worry. He found the play spell in the garden had given his strained mind the time it needed to recover balance. He saw clearly now and straight before him. He saw what to do.

"I only wish," he smiled down into his teacup, "I knew as well how to cure a broken doll."

The same state of affairs confronted Mrs. Montgomery at the same moment.

"How is the baby?" Markham asked, cutting the slice of ham on Louisa's plate so that it might be easier of consumption.

"She ain't no better."

"My, that's too bad. What doctor do ye have?"

"Dr. Prentice."

"I want 'o know!" Markham winked across the table at his wife. "Ye believe in gettin' the best, don't ye?"

"The best ain't too good for Louisa's baby, is it?"

"No, ma'am."

"And what does Dr. Prentice say's the matter?"

"He thinks it's feber. I'm 'fraid she's got the hookin' cough an' the measles."

"Oh! So ye don't agree with the doctor?" Markham's red face was one far-reaching grin: "I declare," he mumbled in a clumsy aside, "if it was some men I'd like to tell him about her play—an' her callin' him in, an' all. Some men would laff."

He spoke wistfully. As he phrased the situation to himself it was "too good to keep."

But Mrs. Markham was more cautious even than he, and he was timid: "Some men would laff," she repeated the words. "He ain't that kind. He'd think 'twas sassy."

"I s'pose so." Markham turned his distracted attention again to his food, but first he heaved a little sigh: "I s'pose so. He would think 'twas sassy. An' I dunno but it is."

"I said to Dr. Prentice," Louisa interposed with the eagerness of her years, "if he didn't cure my baby right up, I'd have to try Dr. Craven 'stead o' him. He felt awful bad. Then I was sorry."

"He did feel bad?"

"Yes, ma'am. So I said we'd wait an' see. I don't want him to feel bad. He's real good to my baby."

"No, I wouldn't hurt anybody's feelin's," her mother conscientiously advised, with a smile that acknowledged Markham's grimace, "and, if Dr. Prentice does the best he knows how, I guess I wouldn't change."

"I guess I won't," said Louisa, eating her bread and butter.

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IT SEEMS as if God gathered into His storehouse, from each of our lives, fruit in which He delights. And the daily cross-bearings and self-denials, the bright word spoken when head and heart are weary, the meek endurance of misunderstanding, the steady going on in one unbroken round, with a patient cheerfulness that knows nothing of "moods"—all these are garnered there, and add to our riches towards Him.—H. Bowman.



## Church Kalendar.



All week-days are fasts.

- Mar. 4—First Sunday in Lent.  
 " 7—Wednesday. Ember Day.  
 " 9—Friday. Ember Day.  
 " 10—Saturday. Ember Day.  
 " 11—Second Sunday in Lent.  
 " 18—Third Sunday in Lent.  
 " 25—Fourth Sunday in Lent. Annunciation B. V. M.

## Personal Mention.

THE REV. H. T. ADAMS of Newkirk, Perry, and Ponca City, Okla., has resigned to accept a call to McCloud, Calif. and its adjacent missions.

THE REV. ALEXANDER ALLEN, late of Springfield, Ill., has entered upon the rectorship of Christ Church, Oakland, Cal.

THE REV. FRANK H. CHURCH has resigned his curacy at Trinity Chapel, New York, and has accepted an appointment on the staff of the City Mission Society as vicar of the Chapel of the Messiah, and should be addressed at 206 East 95th St., New York.

THE REV. WILLIAM A. HENDERSON has accepted an appointment as priest in charge of Christ Church, Elizabethtown, Ky., and expects to enter upon his duties on Palm Sunday.

THE REV. F. F. KRAFT, curate at Holy Trinity Church, Philadelphia, has accepted the rectorship of Grace Church, Muncie, Ind.

THE REV. S. R. McALPIN, priest in charge of St. John's Church, Johnson City, Tenn., has accepted a call to the rectorship of the Church of the Epiphany, Knoxville, Tenn., and will enter upon his duties there about the first of April.

THE REV. J. MARTYN NEIFERT, rector of St. Paul's Church, Newark, N. J., has resigned; the resignation to take effect May 1st.

THE REV. A. W. PIERCE, Greenwood, Miss., has taken charge of the work at Lake Providence and St. Joseph, La., succeeding the late Rev. F. O. H. Boberg.

The address of the Rev. WILLIAM M. PURCE will be Mt. Vernon, Ill., until March 15th, after that date, McLeansboro, Ill.

THE REV. JAMES C. QUINN, D.D., of Jackson, Tenn., has accepted the invitation of the Rev. Dr. H. H. Sleeper to become assistant at Grace Church, Elizabeth, N. J.

THE REV. CHARLES IRWIN SMITH of Washington, D. C., has accepted a call to the rectorship of St. Mark's (colored) Church, Charleston, S. C.

THE REV. H. W. R. STAFFORD, formerly of Moriches, N. Y., has accepted a call to St. Joseph's Church, Queens, L. I. He succeeds the Rev. G. Wharton McMullin, who has accepted a call to Rockville Centre, N. Y.

THE REV. NORMAN D. STOCKETT of Williamsport, Pa., has accepted a call to Christ Church, Coudersport, Pa.

THE REV. LOUIS TUCKER has resigned St. Francisville, La., and accepted a call to St. James' Church, Baton Rouge, La.

THE REV. H. S. WEBSTER has resigned St. John's Church, Lakeside, Duluth, Minn., and accepted a call to the Church of the Transfiguration, Chicago.

THE REV. J. M. WRIGHT of Brooklyn, N. Y., has been appointed rector of St. Paul's Church, Columbus, Ind.

### ORDINATIONS.

#### PRIESTS.

DELAWARE.—On the morning of St. Matthias' day, Saturday, February 24th, at the Church of St. John the Baptist, Milton, Del., Bishop Coleman advanced to the priesthood the Rev. CHARLES A. BEHRINGER, deacon. The candidate was presented by the Ven. C. A. B. Turner, Archdeacon of Dover and rector of St. Peter's, Lewes. The Rev. Kensey J. Hammond, rector of Emmanuel Church, Wilmington, was the

preacher. In the laying on of hands the following priests participated: The Rev. Messrs. K. J. Hammond, C. A. B. Turner, W. A. Higgins, and J. Leighton McKim. Mr. Behringer has been made rector at Milton, with Indian River.

EASTON.—At Christ Church, St. Michael's, on Shrove Tuesday, the Rev. O. W. DE VENISE, minister in charge of St. Michael's parish, was ordained to the priesthood by the Bishop of Easton. The Rev. Dr. W. G. McCready preached the sermon and the Rev. J. W. Chesley presented the candidate. Mr. De Venise has accepted the recent call of the vestry to become rector of the parish. He was formerly a Methodist minister at Bozman, which is only a few miles from St. Michael's.

TENNESSEE.—The Rev. OSCAR LINDSTOM, in charge of the churches at Covington, Ripley, Dyersburg, and Ravenscroft, Tenn., was advanced to the priesthood in St. Mary's Cathedral, on St. Matthias' day, February 24th, by the Rt. Rev. Thomas F. Gailor, D.D. The candidate was presented by the Rev. Thomas D. Windiate, Dr. Winchester read the Litany, Rev. P. A. Pugh the Epistle, Rev. R. W. Rhames the Gospel, Very Rev. J. C. Morris assisting in the ministration, and all uniting in the laying on of hands. The sermon was preached by the Bishop.

### DIED.

HARROD.—Entered into the rest of Paradise, Saturday, February 18, 1906, at St. Barnabas' rectory, Burlington, N. J., the Rev. GEORGE WILLIAM HARROD, for 18 years rector of the Free Church of St. Barnabas.

"Faithful unto death."

HOLBROOK.—Entered into the rest of Paradise early in the morning of the Feast of St. Matthias, at her home in Brookline, Mass., ADELIN JOHNSON, widow of Edw. H. HOLBROOK, Esq., of Boston.

"Right dear in the Sight of the Lord is the death of His saints."

MILLER.—Entered into life eternal, February 13, 1906, at Shawnee County, Kansas, after a brief illness, SARAH JANE MILLER, the eldest sister of the Rev. Hugh Q. Miller and of the Rev. William J. Miller.

An earnest, devoted, and well informed Churchwoman; a firm believer in the historic claims of the American Church, and in the efficacy of its Sacraments for which she labored lovingly and oftentimes with great sacrifice, she died as she had lived, "in the Communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope."

Grant her, O Lord, eternal rest, and let light perpetual shine upon her. Amen.

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Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wis.

### WANTED.

#### POSITIONS OFFERED.

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#### POSITIONS WANTED.

**T**EMPORARY WORK for five or six months after Easter, in the East, by a clergyman. Highest testimonials furnished. Address: APPLICANT, Office of THE LIVING CHURCH, Milwaukee.

**A** YOUNG unmarried Priest desires to communicate with some live parish desiring a pastor. Address: A 5, THE LIVING CHURCH, Milwaukee.

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**E**XPERT TRAINER OF BOYS' VOICES. Good organist, highest testimonials, desires position; good organ and choir material essential. CANTOR, care LIVING CHURCH, Milwaukee.

**O**RGANIST AND CHOIRMASTER desires post; Bachelor of Music, Oxford, England; thoroughly experienced; powerful baritone voice; communicant; very best English and present post references. Address: "OXONIAN," LIVING CHURCH, Milwaukee.

**F**OR COMING SEPTEMBER, position in Church School, or College, is wanted by clergyman, young, active; now in Graduate Department of University of Chicago. Prefers to teach Sociology, History, or English. Address: "GRADUATE," care LIVING CHURCH, Milwaukee.

**O**RGANIST AND CHOIRMASTER holding position in large city church—vested choir, men and boys—desires change. English training, recitalist, expert trainer of boys' voices, disciplinarian, communicant, twenty years' experience. Excellent testimonials. Address: "ANTIPHON," care LIVING CHURCH, Milwaukee.

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**T**HE INDIANAPOLIS VESTMENT BAG—needed by every clergyman—a suitable gift for Easter, with or without vestments—used in twenty-eight dioceses, New Brunswick (Canada), round about to Alaska, and by several Bishops. Demand increasing. Send \$2.50 or letter of inquiry to THE INDIANAPOLIS VESTMENT BAG Co., 1518 Park Ave., Indianapolis. Satisfaction guaranteed.

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**C**OMMUNION WAFERS (round), St. EDMUND'S GUILD, 889 Richards St., Milwaukee.

**P**IPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

**F**OR SALE.—Organ of twenty stops. In fair condition, excellent material for rebuilding. O. APPLEGATE, JR., Kingston, N. Y.

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**E**UROPE. Select Summer Tours. Best steamers; small parties; new ideas; personal escort. \$250. Rev. L. D. TEMPLE, Watertown X, Mass.

### MISCELLANEOUS.

**A**RUNDEL CHROMOS—Large Stock; many rare ones. Send stamp for this month's list, which gives size and shape of each. SAINT JUDE'S DEPOT, Birmingham, England.

**F**OR CALIFORNIA MISSIONS in Water Colors, address ARTIST, 455 University Avenue, Palo Alto, California.

### INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchases is offered.



## NOTICES.

## THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is entrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

*The Spirit of Missions* tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS of the BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD, General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

## GENERAL CLERGY RELIEF.

"Old, poor, sick, cast out," is the lot of hundreds of clergymen. The pathos and distress of the situation can be relieved by the Church in loving relief and pension.

THE QUINQUAGESIMA OFFERING.  
(February 25th.)

The reminder of Christmas was framed for dioceses merged with the General Clergy Relief Fund and for rectors, churches, and individuals throughout the United States, who elect to make contributions to the General Fund at Christmas.

THE GENERAL CONVENTION RECOMMENDS AN OFFERING ON QUINQUAGESIMA OR "THE SUNDAY NEAREST THERETO THAT MAY BE CONVENIENT."

CHURCHES AND INDIVIDUALS WHO HAVE NOT CONTRIBUTED UPON DAYS OTHER THAN QUINQUAGESIMA ARE APPEALED TO BY THIS CARD TO SEND THEIR OFFERING.

Fifty-two dioceses out of eighty depend upon the General Clergy Relief Fund alone for pension and relief of clergy, widows, orphans.

Seventy-one out of eighty receive more in pensions and relief for their beneficiaries from the General Fund than they contribute to it. This is worth thinking over.

If limitations as to locality or sex or fees

or retiring age had prevailed the General Fund might have laid away a million dollars; but at the price of distress and bitterness and humiliation to thousands who have been helped. "Give us this day our daily bread."

Undesignated offerings relieve present need—"designations" go to "Permanent Fund" or "Automatic Pension at 64," and the like.

The General Fund supplements help in all dioceses.

There are beneficiaries in every diocese, shut out from the help of local funds by requirements as to years in diocese, seats in convention, continuous contributions, etc. These the General Fund must help, because the diocese canonically cannot. To help all in whom you are interested, you must contribute to the General Fund.



THIS IS TO REMIND ALL WHO READ: OF THE WORTHY OBJECT AND THE GREAT NEED.

Send for "A Plea for a Square Deal," and other circulars.

THE GENERAL CLERGY RELIEF FUND,  
The Church House, Philadelphia, Pa.  
REV. ALFRED J. P. MCCLURE,  
Assistant Treasurer.

## BOOKS RECEIVED.

CHARLES SCRIBNER'S SONS. New York.

*The Development of Palestine Exploration.* Being the Ely Lectures for 1903. By Frederick Jones Bliss, Ph.D., author of *A Mound of Many Cities, Excavations at Jerusalem, 1894-1897*, etc. Price, \$1.50 net.

*The Dawn of A To-Morrow.* By Frances Hodgson, Burnett. Illustrated. Price, \$1.00

GERMAN LITERARY BOARD. Burlington, Iowa.

*He Is Risen.* Three Easter Sermons by Pastor Heinrich Buettner. Translated from the German by Mary Stuart Smith. Price, 35 cents net.

LONGMANS, GREEN & CO. New York.

*Confession and Absolution.* An Investigation of the Teaching of the Bible and Prayer Book. By the Rev. Alfred G. Mortimer, D.D., rector of St. Mark's, Philadelphia, author of *Helps to Meditations, Catholic Faith and Practice*, etc. Price, 75 cts. net.

*How the Church Began.* By the Rev. R. B. Rackham, M.A., of the Community of the Resurrection, author of *The Westminster Commentary on the Acts of the Apostles*. Price, 60 cts. net.

FLEMING H. REVELL COMPANY. Chicago.

*Old Testament Introduction.* General and Special. By John Howard Raven, D.D., Professor of Old Testament Languages and Exegesis, Theological Seminary of the Reformed Church in America, at New Brunswick, N. J. Price, \$2.00 net.

RUMFORD PRINTING CO. Concord, N. H.

*The Native Ministry of New Hampshire, The Harvesting of More Than Thirty Years.* By Rev. N. F. Carter.

THE SUNDAY SCHOOL TIMES CO. Philadelphia.

*Sankey's Story of the Gospel Hymns*, and of Sacred Songs and Solos. By Ira D. Sankey. With an Introduction by Theodore L. Cuyler. Price, 75 cts. net, postage 10 cts.

RICHARD G. BADGER. Boston.

*A Life Sentence, or Duty in Dealing with Crime.* By W. Watson Burgess.

*As It May Be.* A Story of the Future. By Bessie Story Rogers.

*Umbrellas to Mend.* By Margaret Vandegrift. *The Whitest Man.* By Carrie J. Makepeace.

R. F. FENNO & COMPANY. New York.

*The Crimson Blind.* By Fred M. White, author of *Tregarthen's Wife, The Robe of Lucifer*, etc. Illustrations by Victor Front.

B. P. DUTTON & COMPANY. New York.

*The Days of Lent.* Selected Readings from the Writings of the Rt. Rev. F. D. Huntington, D.D., late Bishop of Central New York. By W. M. L. Jay. With an Introduction by James O. S. Huntington, O.H.C. Price, \$1.25 net.

THOMAS WHITTAKER. New York.

*The Eternal Religion.* By J. Brierley, B.A. ("J.B."), author of *The Common Life, Ourselves and the Universe*, etc. Price, \$1.40 net.

FROM THE AUTHOR.

*Adventism Answered* (The Sabbath Question). Part First, Passing of the Law and the Introduction of Grace. Part Second, Some Phases of the Gospel Liberty. By George Frazier Miller, M.A., Rector of St. Augustine's Church, Brooklyn, City of New York. Price, \$1.00 net.

THE MACMILLAN CO. New York. (Through A. C. McClurg & Co.)

*The Bitter Cry of the Children.* By John Spargo. With an Introduction by Robert Hunter, author of *Poverty*. Price, \$1.50 net.

## PAMPHLETS.

*Holy Baptism.* The Meaning of the Word, and the Significance of the Ceremony. A Sermon Preached in All Saints' Church, Portsmouth, Ohio, Sunday Morning, February 11, 1906, by the Rev. J. D. Herron, Rector.

## BOOKLETS.

*A Mission Catechism.* By the Rev. J. Sanders Reed, D.D., author of *Homiletical Fingerposts, A Missionary Horologe*, etc. For the use of Sunday Schools, Bible Classes, Missions Study Classes, Woman's Auxiliaries, and Vestries. Hungerford-Holbrook Co., Watertown, N. Y. Price, single copies, 25 cts.; per hundred, \$20.00.

*His Last Week.* The Story of the Passion and Resurrection of Jesus, in the Words of the Four Gospels. Prepared by William E. Barton, Theodore G. Soarws, Sydney Strong. Hope Publishing Company, Chicago. Price, 1 to 9 copies 7 cts.; 10 to 49 copies 6 cts.; 50 to 100 copies 5 cts., postage prepaid.

# The Church at Work

## BISHOP DOANE'S BIRTHDAY.

THE BISHOP OF ALBANY celebrated his 74th birthday on March 2nd, spending it quietly at his home in his see city. He received many gifts of flowers, letters, and telegrams, and a touching expression of good will came from the men employed in the West Albany shops, who sent him their greetings and good wishes.

## BISHOP POTTER IN ITALY.

BISHOP POTTER, who is travelling in Europe, arrived in Rome March 3d with the

expectation of spending a month in that city. He will assume charge of St. Paul's American Church, Rome, and thus enable its rector, the Rev. Robert J. Nevin, D.D., to inspect the relief work among the sufferers by earthquakes in Calabria.

## PRESIDENT ROOSEVELT GIVES A LECTURE.

THE BIBLE presented to Old Bruton Church, Williamsburg, Va., by King Edward VII., will soon be resting on a beautiful lecture, the gift of President Roosevelt. The Hon.

H. St. George Tucker, president of the Jamestown Exposition Company, accompanied by Bishop Satterlee of Washington, called on the President, at the request of the Rev. W. A. R. Goodwin, rector of Old Bruton, and told him that it would be greatly appreciated if he would give the lecture to hold the Bible given by the King of England.

The President expressed great pleasure at the privilege of giving the lecture for such a purpose, and assured his callers it would go forward to Williamsburg at once.

This church is the same one that Mr.



Andrew Carnegie gave a gift for an organ, which President Stevens of the C. & O. Ry. augmented by \$2,000, enabling the vestry to get one suitable to the size and dignity of the church.

Old Bruton is the nearest church now used contiguous to Jamestown, being about seven miles distant. The original Jamestown Communion Service is held by this church.

#### MARYLAND RECTOR-ELECT.

THE RECTOR-ELECT of Emmanuel Church, Cumberland, Md., the second city in the state, is the Rev. William Cleveland Hicks, who has accepted his election from March 1st, though he will not enter immediately upon his new duties until Easter day.

The Rev. William Cleveland Hicks, M.A., was born in Summit, N. J., in 1866. He was educated at St. Paul's School, Concord, N. H., Trinity College, Hartford, Conn., and the



REV. W. C. HICKS.

General Theological Seminary. He was made deacon and ordained priest in 1894 by Bishop Starkey of the diocese of Newark. He was missionary in charge at Martha's Vineyard, Mass., until 1899, in which year he became curate at St. Agnes' Chapel of Trinity parish, New York, which position he has just given up to accept the rectorship stated. He is a member of the Sunday School Commission of the diocese of New York and of the Federated Sunday School Commissions of the American Church, and has been active in the reform of Church Sunday Schools.

#### MISSIONARY SECRETARYSHIP DECLINED.

THE REV. ROBERT W. BARNWELL, rector of St. Paul's Church, Petersburg, has declined the proffered position of Southern Secretary to the Board of Missions. His reasons, given to Dr. Lloyd by letter, were that he did not wish to leave the parochial ministry. The people of all kinds and conditions in Petersburg are rejoicing at his declining. Mr. Barnwell in his short ministry at St. Paul's has become very popular and much beloved by all classes.

#### NEW YORK STATE CONVENTION OF B. S. A.

THE PLANS for the State Convention of the Brotherhood of St. Andrew at Buffalo are maturing rapidly. As arranged for at present we have the following outline:

May 25.—Reception to local and visiting delegates and friends, Trinity parish house, 8 to 11 P. M.

May 26.—Registration and assignment to quarters of delegates, Convention Headquarters, St. Paul's parish house. 11 A. M., Convention service, Trinity Church. 2 P. M., Convention session, Trinity parish house. 6 P. M., supper, Trinity parish house. 8 P. M., Conferences, Quiet Hour, Trinity parish house.

May 27.—7:30 A. M., Corporate Com-

munion, St. Paul's Church. 11 A. M., Service, St. Paul's Church. 3 P. M., Mass meeting, Teck Theatre. 8 P. M., Earwell service, St. Paul's Church.

Railroad officials have assured the Transportation committee that the "fare-and-a-third" rate will be granted to delegates coming from New York state and Canadian points.

#### NEW JERSEY BISHOPS ON TEMPERANCE LEGISLATION.

AS A RESULT of the recent conferences in New Jersey, at which Bishops Scarborough and Lines met with the two Roman Catholic Bishops and a number of representatives of the various denominations, our two Bishops (of New Jersey and Newark) have addressed a joint letter to the clergy and laity of the two dioceses, urging their earnest consideration of the bills now before the Legislature concerning the sale of intoxicating liquor.

The conservative action of the conference is in contrast with the action of some of the denominational clergy who have been urging the passage of a local option bill. The secretary of one temperance society, in speaking at the hearing, called upon all "who were on the Lord's side" to support the bill, and succeeded simply in arousing the antagonism of those who differed with him, not on any question of the evils of drink, but on methods of correcting such evils. The editor of the *New Jersey Review of Charities and Corrections* rebukes such over-zealous advocacy and heartily supports the stand taken by Bishop Scarborough, and endorsed at the recent conference.

Bishops Scarborough and Lines urge the clergy to read their letter to their congregations and suggest that on the Sunday following they present to their people the subject of temperance and restrictive legislation. "It will be well also," they say, "if every clergyman and layman in the state take an early opportunity of urging by letter or otherwise, his representative in the Legislature to aid in making the bill the law of the state, in the interest of the Church, the home, and the common good."

The bills which are thus endorsed are Senate Bills Nos. 136 and 137. The purport of the first of these is to remove from the saloon certain dangerous elements, which are a serious menace to the well-being of the community. It provides for the removal of all screens and colored glass from the windows of saloons; it forbids side entrances, back rooms, etc., etc.; it places responsibility upon the owner of the property as well as upon the holder of a license, and it increases the license fee to a minimum of \$500 in cities of the first class.

This bill is the work of the conference of the four Bishops and other clergy.

The second bill provides that "no vinous, spirituous, or other alcoholic liquors, and no ale, strong beer, lager beer, or other malt liquors shall be sold or given, in great or small quantities, to any boy or girl under the age of twenty-one years, by any wholesale or retail dealer, any tavern-keeper, saloon-keeper, or other dealer in such alcoholic or malt liquors, their servants or agents"; and that "no saloon-keeper, tavern-keeper, or other dealer in alcoholic or malt liquors shall permit any boy or girl under the age of twenty-one years to lounge in or frequent the rooms or places where such liquors are kept or sold."

"These bills," says the pastoral letter, "will surely have the approval of all right-minded people." As to the whole movement, the Bishops say:

"The business in question is regarded as dangerous by all civilized States, and there is need of constant action, we all know, in the way of restraint and restriction. The interest of all earnest citizens is desired, but we would urge you especially, as pastors

and guardians of the moral welfare of the community, to do all in your power to stimulate a public sentiment in favor of the proposed legislation. The liquor interest is making every effort to defeat the bill, and we are earnestly desirous that our Church take a definite and firm stand, at once, by the voice of her clergymen and the action of her people, on the right side of this contention between the friends and foes of good morals, law and order."

#### INSTITUTIONAL WORK IN BOSTON.

IN THE new year book of Emmanuel Church, Boston, the rector, the Rev. Dr. Worcester, mentions the new philanthropic agencies which he has set to work since he assumed charge of the parish. There are the men's Bible class, the *Parish News* (a monthly periodical), the embroidery class, the Sunday night social meetings, the Emmanuel Church class for tuberculosis, the Wednesday night service, the Christmas dinners for the poor, and the adoption by the parish of the Training School for Church Workers. Among the improvements to which the rector looks forward for the coming year are the acquisition of a Church House for the women workers of the parish; a house for its consumptive patients; and the purchase of a permanent camp for the choir.

Speaking of the addition of the Emmanuel Memorial House at the South End and its adjoining play-ground, the gifts of Mrs. S. Reed Anthony and Mrs. Andrew G. Weeks, which are to prove a great instrument for the development of mind and body, the rector says:

"We have reached a point in our study of the social and religious problem where we perceive that the only real service we can render our fellow-men is to help them to help themselves. What a church like Emmanuel stands for, and should stand for, is a pity that is not merely sentimental, a profound sympathy with the aspirations of the less favored to attain a better social, moral, and intellectual life. The greatest deprivation of the poor is not the lack of material things, but ignorance of those truths that make life a blessing, the fact that they are condemned to a life that crushes all that is best in human nature. Just as far as we, a congregation of cultivated, intelligent, and for the most part wealthy persons, recognize this responsibility and strive to meet it, we are laboring to make Emmanuel a great church, an honor to its communion, a blessing to the community."

The rector also has a word to say on the value of a truly congregational service, and he expresses his desire of trying the experiment of posting ten or twelve men singers in the congregation to lead in singing and in saying the responses. It may be mentioned that the plan is now in operation and appears to work well, as it lends a feeling of confidence to those who would like to sing but are afraid of making themselves conspicuous.

#### DEATH OF REV. S. J. PINKERTON.

THE REV. SAMUEL JOHNSON PINKERTON entered into rest on Shrove Tuesday, February 27th, in the 86th year of his age, at Summerville, a suburb of Augusta, Ga. The deceased priest was educated at Bacon College, Kentucky, and at the age of 21 entered the Campbellite ministry. Being led to recognize the claims of the One, Holy, Catholic, and Apostolic Church upon his allegiance, he was ordained deacon in 1855 and priest in 1856 by Bishop Elliott of Georgia, in which diocese all his ministry was spent. During the war he officiated as post chaplain at Atlanta and later on in the camp around Savannah; since then he had served parishes at Savannah, Brunswick, and Marietta, Ga.,



finally retiring from active work in 1883, when he took up his residence at Summerville, Ga. Even then he could not be satisfied to be altogether idle, and twice took temporary charge of the Church of the Good Shepherd, Summerville, as well as doing missionary work in the mountains during the summer. He was a man of strong and positive character, possessing a singularly gifted mind stored with varied learning and enriched by a poetic faculty of a high order. He was broad and catholic in his views, seeing the good and beautiful everywhere. Not only the Church but the community mourn his departure. His funeral took place from St. Paul's Church, Augusta, on the afternoon of Ash Wednesday, the Bishop officiating.

#### DEATH OF REV. W. H. STOY.

THE REV. WILLIAM HENRY STOY, rector of St. John's Church, Maryville, Cal., died on Ash Wednesday at the railroad hospital in Sacramento. Two weeks previously he was thrown from a train near the city and sustained a broken leg and other injuries which have resulted fatally.

Mr. Stoy was one of the most widely known among the clergy of the Pacific Coast. Graduating at Nashotah in 1858 and ordained immediately after, he spent five years in work in Indiana and Wisconsin, and then removed to the Pacific Coast. He came to Marysville in 1864 and remained a year. After serving other parishes in California, Oregon, Montana, and Utah, he again accepted the rectorship of Marysville in 1878, retaining it for two years. Sixteen years later he was for the third time called to the parish of Marysville and has been its rector for the past twelve years. At the last Convocation he was appointed chairman of the committee on Clergy Pensions. He was 73 years of age.

#### SPECIAL PRAYER FOR JAPAN.

THE Bishop of Tokyo has set forth the following collect for daily use during the famine:

"Almighty and merciful God, Maker and Father of all men upon whom the eyes of all do wait that thou mayest give them their meat in due season; look with pity, we pray Thee, upon Thy children in this land who are perishing from hunger. Fill us with compassion for the suffering that we may abound in sympathy and kindness. Make us willing to deny ourselves that they may be fed. Help us to bear the burdens of the weak and to minister to the wants of all. Grant that this mind may be in us which was also in Christ Jesus who came not to be ministered unto but to minister. Save us from pride and selfishness and fill us with consideration and humility for the sake of Thy Son Jesus Christ our Lord. Amen."

#### ADORNMENT OF CHURCHES IN OREGON.

CAN IT be possible that only thirteen years ago not a church in the diocese of Oregon, excepting the Bishop's chapel, "had as much as an altar cross"? It is so stated on good authority. Behold what a change in thirteen years, and it has been brought about through the generosity of the late Henry Davenport of Paris, who created the "Davenport Fund" for the express object of making "the churches of the diocese of Oregon more Church-like." Almost every parish and mission in the diocese has been helped. Here is a list of the articles given: 1 pulpit, 13 altars, 6 lecterns, 2 fonts, 2 prayer desks, 1 litany desk, 5 reredoses, 21 brass altar crosses, 6 wooden altar crosses, 24 pairs of brass vases, 12 pairs of vesper lights, 5 pairs eucharistic lights, 5 sets of office lights, 5 processional crosses, 3 alms basins, 2 Communion sets, 3 sets eucharistic vestments, 11

brass altar desks, and 2 sets of choir stalls.

"A good sum of money has also been spent in embroidery; the diocesan Needlework Society rendering valuable help. It is the purpose of the trustees, now that this beginning is made, and the aspect of our churches in Oregon is visibly transformed, to coöperate with parishes and missions in further improvement, on the basis of equal contribution. Such a liberal offer as this, it is believed, is made nowhere else in America."

#### SEABURY PROPERTY IN MINNEAPOLIS.

A CONSIDERABLE TRACT of ground at Franklin Ave. and the river in Minneapolis, is held by Seabury Divinity School of Faribault, having been donated to the mission some years ago by the late Judge Isaac Atwater. A proposition was lately made to the corporation to sell the property, and the proposition has been unanimously disapproved by the trustees on the ground that the school may sometime be removed from Faribault to Minneapolis.

In an interview on the subject, printed in the *Minneapolis Journal*, Bishop Edsall expresses the opinion that while such removal must necessarily be a matter of the distant future, he believes it will ultimately be for the best interests of the school, and that the present property held in Faribault could, after such removal, be utilized for Shattuck School, thus giving the opportunity for needed expansion to the latter.

The property in Minneapolis has advanced considerably in value of late and will ultimately be an excellent site for the purpose mentioned.

#### CHURCHLY ADDITIONS TO CHAPEL OF VIRGINIA SEMINARY.

THE EXTENSION of the chancel in the chapel of the Theological Seminary of Virginia, near Alexandria, was completed Saturday, February 17th, and service in this new part took place for the first time Sexagesima Sunday. A special sermon was delivered by Dean Crawford.

The chapel now has all the Churchly appointments it once lacked. The nave contains sittings for students of the Episcopal High School, which adjoins the Seminary grounds, and pews for the general congregation. The choir has sittings for the students of the Seminary, and five stalls for the professors, and the chancel, with the Holy Table, has seats for the Bishops and officiating clergy. The extension has added much to the dignity and beauty of the interior of the chapel. The chancel arch is very artistic. The stalls for the clergy and seats for the students are of quartered oak and show excellent taste and workmanship. The carving is all hand work. Three of the stalls were given by Bishop Potter of New York, in memory of his old professors, the Rev. Drs. Sparrow, Packard, and May. It is expected that the other two stalls will be memorials to Bishops Johns and Whittle. The students' seats on the organ side are the gift of Mrs. Geo. A. Small of Baltimore, in memory of Miss Ellen Jackson of Fredericksburg. The lectern, which will be in by Easter, is to be presented as a memorial of the late Rev. Dr. Rumney of Germantown, Philadelphia. The new pulpit will be erected as a memorial to the Rev. Anson B. Hard of the class of 1829, and will be given by several of his descendants. It is also expected to be in by Easter. The new Bible for the lectern is also a gift of Bishop Potter. The Prayer Books and Hymnals for the stalls were presented by Mr. George C. Thomas of Philadelphia. The chancel Prayer Books and Hymnals are the gift of Mr. Thomas Whittaker. All of these books have appropriate inscriptions, and are bound in red turkey morocco. The new chancel window, given by a friend of the Seminary, will not be in place till next fall.

#### TRENT MEMORIAL.

AT TRINITY CHURCH, Trenton, on Washington's birthday, a mural tablet was unveiled to the memory of William Trent, one time Chief Justice of New Jersey, the founder of the city of Trenton, and a distinguished Churchman of his day. He died December 25, 1724. The tablet is erected by a great-great-granddaughter, Anna Rossell, now a communicant of Trinity parish. At the service of dedication there were present the New Jersey societies of the Colonial Dames, the Daughters of the American Revolution, and the Sons of the Revolution. A lineal descendant of the Washingtons, George Lafayette Washington, of Woodbury, N. J., was present. Bishop Coleman of Delaware preached the sermon from Ezekiel v. 48, and the Rev. Hamilton Schuyler, rector of Trinity, gave a brief sketch of the life of Justice Trent and especially of his services to the Church. His interest in religious matters and his standing as a Churchman are certified by the fact that in 1719 there was dedicated to him "A Key to the Church Catechism" inscribed to him "as a noted Churchman and in appreciation of his kindness to his poor countrymen in America." After the service at the church, the various societies held a luncheon at the Trenton House, at which Bishop Coleman was the guest of honor.

#### OHIO DAUGHTERS OF THE KING.

THE 22ND SEMI-ANNUAL meeting of the Local Assembly of the Daughters of the King of Ohio and Southern Ohio was held on Wednesday, February 22nd, at St. James' Church, Zanesville, being the first time one of these meetings had been held in the southern diocese. Delegates from Cleveland, Cuyahoga Falls, Elyria, and Portsmouth were present, and the meeting was a very helpful one. At the Holy Communion the sermon was preached by the chaplain, the Rev. Robert Kell, his subject being the feast of the Transfiguration. Papers were read afterward on the following subjects: "Our Responsibility," Miss May Robinson, Warren; "For His Sake," Miss Ellen Kinkead, Lancaster; "The Influence of a Daughter of the King in Society," Miss Mary Bryan, Portsmouth; and "The Chapter, a Missionary Factor," by Mrs. C. V. Martin, Zanesville. Brief voluntary addresses were then delivered by Archdeacon MacKenzie, the Rev. Mr. Withycombe, the Rev. Mr. Goodman, and the Rev. Robert Kell.

#### CORNER STONE OF MANILA CATHEDRAL.

ON ST. PAUL'S DAY, Bishop Brent laid the cornerstone of the Cathedral at Manila in the presence of over 1,000 people. Some of the distinguished witnesses were Governor General Ide and his personal staff; Executive Secretary Ferguson, Colonel McCoy and representatives of all the different departments of the government; beside ministers of the Protestant denominations, who were accorded seats on the platform.

The vestrymen and building committee of the Cathedral, with the Rev. Messrs. M. G. Johnston, W. C. Clapp, Chaplain Swift, H. E. Studley, Samuel S. Drury, the latter acting as chaplain to the Bishop and carrying his crozier, and, finally, the Bishop of the Philippines, forming a procession, moved to the site upon which the edifice is being erected. Among the contents of the cornerstone was a brief inscription on parchment of the facts connected with the erection of the Cathedral, in which it was recited that "the donor of this memorial of thanksgiving and love is Mary Bryant Brandegee, a resident of the city of Brookline in the Commonwealth of Massachusetts."

The Bishop tapping the stone with a silver trowel said:

"In the faith of Jesus Christ, we place



this foundation-stone of the Cathedral Church of St. Mary and St. John; in the Name of God the Father, God the Son, and God the Holy Ghost."

Addresses were given by the Rev. Mercer G. Johnston and by the Bishop. The latter said:

"The ancient Christianity that in the sixteenth century planted the Cross in these Islands, and which, pursuing its young advantage, radiated out in after years until all but dwellers in remote sections had heard their Saviour's name, has, under the flag that assures equal religious rights for all, girded herself anew to strengthen her venerable foundations and to reconstruct her walls where they are broken down. The cessation of the old order under the stern conditions of international readjustment, was a call to Christians of other names to enter the field that they might supplement by their visions and efforts and achievements that which had been wrought by the religious forces already at work throughout the Archipelago. Moved by the compelling Spirit of God, we came, each leaning on the staff of his convictions, each eager to serve God's needy children, our brethren, as occasion might offer."

#### ALABAMA.

C. M. BECKWITH, D.D., Bishop.

##### New Church for Eufaula.

ST. JAMES' CHURCH, Eufaula (Rev. B. E. Brown, rector), is considering the erection of a new church edifice of brick, at a cost of about \$7,000. The present church building is of frame and was rebuilt on its present site during the rectorship of the Rev. E. W. Spalding, D.D., some twenty years ago.

#### CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

##### Litany Desk at Epiphany—Lent in Evanston.

AT THE Church of the Epiphany, Chicago, on Ash Wednesday, a very handsome litany desk of oak and brass was used for the first time. It is the gift of Dr. and Mrs. D. R. Brower in memory of their parents.

MOST of the parishes have announced special Lenten programs and in many instances special preachers are announced for one evening service in each week. At St. Mark's, Evanston (Rev. Dr. Little, rector), Thursday evening preachers are the Rev. James S. Stone, D.D., Rev. J. H. Hopkins, D.D., Rev. W. O. Waters, Rev. E. A. Larrabee, and Rev. W. B. Hamilton. At St. Luke's, Evanston (Rev. G. C. Stewart, rector), no special preachers are announced, but courses of sermons and instructions are appointed as follows: Sunday mornings the general subject is "Towns of the Holy Land and Their Lessons," and for Sunday Vespers, "Foundations of Christian Belief" is the subject. On Thursday evenings there will be held mission services under the auspices of the Brotherhood of St. Andrew.

#### CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

##### Death of Mrs. F. R. Sanford and of George W. Eaton—Organ at Hamden—Hartford Church Will Move.

THE RECENT DEATH of Mrs. Sanford, the wife of the Rev. Frederic R. Sanford, as already chronicled, is one deeply lamented. During her residence of less than two years at North Haven, she had come to have a very warm place in the hearts of the people of the parish. The funeral was attended from St. John's Church, and the service was conducted by the Rev. Dr. Morgan of Christ Church, New Haven, and the Rev. William Lusk, a former rector of St. John's. The wardens and vestrymen acted as pall-bearers.

Mrs. Sanford was a woman of singularly sweet disposition, and universally loved by

all. The community so felt the loss caused by her death that on the day of her funeral, the Center district school was closed, and even among Congregationalists and Baptists, all social functions were postponed until after Easter. It was for her, a beautiful ending of a beautiful life.

May she rest in peace!

MR. GEORGE W. EATON, a leading citizen Plainville, has lately died at the age of 82. Mr. Eaton was, about the year 1860, one of the founders of the Church of Our Saviour (the Rev. Robert H. Burton, minister), and for many years its senior warden.

A PIPE ORGAN has been presented to the parish of Grace Church, Hamden (the Rev. James E. Coley, rector), for use in the parish house, which is found very useful and attractive at all services and Sunday School sessions held there. There are brass memorial plates in the centre of two panels, upon which are the following inscriptions:

THIS ORGAN WAS PRESENTED  
TO  
GRACE CHURCH, HAMDEN, CONN.  
BY  
ELLSWORTH BURTON COOPER.

IN LOVING MEMORY  
OF  
ESTHER PARDEE CALDWELL,  
AND  
LAURA CALDWELL COOPER,  
JANUARY, 1906.

ST. JOHN'S PARISH, Hartford (the Rev. James W. Bradin, rector), whose church property has lately been sold to the Wadsworth Athenaeum, has received a most generous offer of a new location. It is made by two members of a family long identified with the parish, Dr. Thomas B. Enders and his brother, ex-Representative John O. Enders, sons of Thomas O. Enders, a former president of the United States Bank. This is the Enders property on Highland St., just outside the city limits, in the town of West Hartford. It consists of the homestead, a brick and wooden house, the coachman's house, and a large barn. The land fronts 130 feet on Highland St. and is over 300 feet deep, running through to Concord St., with a frontage on that street. This is offered to St. John's, if a new church can be erected on the site. At a recent meeting of the parish, a unanimous vote was passed, accepting the offer. This, at latest advices, awaited ratification by the Bishop and Standing Committee of the diocese.

IN ST. JAMES' CHURCH, Derby (the Rev. Geo. H. Buck, rector), there will be a course of sermons during Lent, at which the preachers will be the Rev. James DeW. Perry, Jr., of St. Paul's Church, New Haven; the Rt. Rev. Leighton Coleman, D.D., Bishop of Delaware; the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Central Pennsylvania; the Rev. George W. Davenport of St. James' Church, Danbury; the Rev. Franklin Knight of St. Paul's Church, New Haven; the Rev. Louis N. Booth of Trinity Church, Bridgeport; and the Rev. S. Harrington Littell of Wuchang, China.

A CHIME OF BELLS, manufactured by Messrs. Meneely & Co., has been presented to Christ Church, New Haven (the Rev. George Brinley Morgan, D.D., rector). It was dedicated at a special service on the evening of Monday, February 19th, when an address was delivered by the Rev. George McClellan Fiske, D.D., rector of St. Stephen's Church, Providence. The chime is the gift of Edward P. Dickie of Guilford, and includes 14 bells.

THE APPLICATION of St. John's parish, Hartford, for permission to remove to a new site beyond the city limits, has been granted by the Bishop and the Standing Committee. The hearing was held in the chapel of Christ Church. The offer of Trinity parish toward a union of the two parishes, a like proposi-

tion from St. James' parish, and the protest of St. James', West Hartford, against a new parish within its limits, were all duly considered. Briefs were submitted in each case. The decision was rendered as follows:

"HARTFORD, Conn., Feb. 26, 1906.

"To the Bishop of Connecticut:

"The Standing Committee of the diocese of Connecticut, having heard with you the application of the parish of St. John's Church of Hartford for permission to change the site of the said church to the Casino lot, so-called, on Farmington Avenue in the town of West Hartford, have voted to give you their advice and counsel to the granting of said petition.

"SAMUEL HART, Secretary.

"Acting under the advice and consent above given, I hereby signify my consent to the proposed change of the site of St. John's Church, Hartford.

"CHAUNCEY B. BREWSTER,

"Bishop of Connecticut.

"Hartford, Conn., Feb. 26, A.D. 1906."

#### DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

##### Wilmington Notes.

THE NOON-DAY services for the business men of Wilmington, under the auspices of the Brotherhood of St. Andrew, will be held this Lent as usual at St. Andrew's Church (the Rev. Hubert W. Wells, rector), on every week-day except Mondays and Saturdays. The list of special preachers includes Bishop Coleman, Bishop Adams, and the Rev. Messrs. L. N. Caley, Floyd W. Tomkins, D.D., Edgar Cope, Cassius M. Roberts, Stewart P. Keeling, Wm. M. Groton, Horace F. Fuller, and R. Marshall Harrison of Philadelphia; the Rev. Loring W. Batten, D.D., New York; the Rev. Messrs Peregrine Wroth and Arthur Chilton Powell of Baltimore; the Rev. Messrs Rev. Wm. G. McCready, Easton, Md.; Francis C. Steinmetz, Ridley Park, Pa.; Francis M. Taitt, Chester, Pa.; Percy Foster Hall, Catonsville, Md.; Frederick M. Kirkus, and Hubert W. Wells of Wilmington.

ON TUESDAY, February 27th, Bishop Coleman instituted the Rev. Albert E. Clay as rector of St. Anne's Church, Middletown. The Rev. Francis Marion Munson, D.D., rector of Immanuel Church, New Castle, preached a forceful sermon.

The devoted labors of the late rector, the Rev. Wm. J. Wilkie, left the parish in an excellent condition, with a growing mission at Townsend, four miles to the south. The new rector was cordially welcomed by a large congregation of his people and also wished God-speed by a goodly assemblage of the clergy of the diocese. His last work was at Foxburgh, Pa. (diocese of Pittsburgh).

ON SUNDAY morning, at St. Andrew's Church, Wilmington (the Rev. Hubert W. Wells, rector), Bishop Coleman was the preacher at a memorial service for Mrs. Gregg Chandler. He paid the deceased an eloquent yet discriminating tribute.

#### EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

##### Chapel Dedicated at Millington.

THE NEW CHAPEL of the Holy Cross at Millington was dedicated on February 25th by the Bishop of Easton. The building is of frame. The exterior is finished in half-timber work, painted bronze-green, with panels filled with plaster. At the front of the church there is a tower and belfry. The roof is covered with slate. The interior is finished in dark oak. The chancel is separated from the body of the church by arches and pillars. The chancel window is of unusual beauty, the gift of Miss Julia Casey. The total cost of the building was about \$4,000. The Rev. Albert Ware is the rector.



**DULUTH.**

J. D. MORRISON, D.D., LL.D., Miss. Bp.

**Semi-Centennial at St. Cloud.**

THE PARISH of St. John's, St. Cloud, celebrated its semi-centennial on Sunday, February 18th. At the anniversary service the sermon was preached by the Rev. George H. Davis, D.D., formerly rector of the parish and now Dean of Seabury Divinity School. During the fifty years of parochial life there have been twelve rectors, the period covered by Dr. Davis being from 1876 to 1881.

**GEORGIA.**

C. K. NELSON, D.D., Bishop.

**The Bishop's Anniversary—Atlanta Notes—Mission at Fitzgerald.**

ON ST. MATTHIAS' DAY the Bishop observed the 14th anniversary of his consecration. There was a special celebration of the Holy Communion in St. Luke's Church, Atlanta, with the Bishop as celebrant, the Ven. Troy Beatty, Archdeacon of Athens, preaching the sermon. Six of the city clergy were also present.

THE REV. C. B. WILMER, D.D., rector of St. Luke's, Atlanta, has returned from Florida much improved in health although still unable to fulfil all his duties. During Lent he will be assisted by the Rev. J. Lindsay Patton, on leave from Japan. On Friday, March 2nd, Mr. Patton delivered an interesting address before the Woman's Auxiliary of St. Philip's Cathedral on the work of the Church in Japan.

THE REV. W. J. MOODY, diocesan evangelist, completed a ten days' mission in St. Matthew's Church, Fitzgerald, on Shrove Tuesday. This town was founded some years ago by a colony of old soldiers, chiefly from the Middle West. The services of the Church were the first to be held in the settlement, and while progress has been retarded because very few of the original settlers were members of the Church, yet a congregation has been built up by the earnest labors of the Rev. J. W. Turner, the present and first missionary, who hopes soon to replace the present church, erected in the early days of the settlement, by a building more worthy the worship of Almighty God.

THE BISHOP has arranged for mid-day services by the city clergy of Atlanta in a down-town building daily during Lent from 12:10 to 12:30 P. M., the speakers and subjects being as follows: First week, "The Spring of Soul Life," the Bishop; second week, "Conditions of Soul Growth," the Very Rev. Dean Pise; third week, "Helps to Soul Growth," the Rev. W. J. Moody; fourth week, "Hindrances to Growth," the Rev. Z. S. Farland; fifth week, "Substitutes for Contribution," the Rev. J. J. P. Perry; sixth week, "Characteristics of the Life," Dr. C. A. Langston; seventh week, "Christ our Example and Help," Rev. C. B. Wilmer, D.D.

THE BISHOP has appointed Dr. C. A. Langston, a candidate for holy orders, to take charge of the missions at Inman Park and Decatur, in place of the Rev. C. S. Davidson, who has accepted a call to Cleveland, Ohio.

**INDIANAPOLIS.**

JOSEPH M. FRANCIS, D.D., Bishop.

**Corner-Stone for Negro Church.**

ON QUINQUAGESIMA SUNDAY, Bishop Francis laid the cornerstone of a new church for St. Philip's mission at West and Walnut streets, Indianapolis. Under the faithful friendship and instruction of the Rev. Lewis Brown of St. Paul's Church, large classes of colored people have been confirmed, until, after only five years' work, the communicants of the mission number nearly one hundred. All the city clergy were present at the ceremony and in turn spoke words of greeting

and encouragement. A large congregation of colored people occupied the street in front and the floor of the new building, and a number of white friends from St. Paul's and other parishes showed their sympathy and good will by their presence. The very excellent vested choir of St. Philip's rendered the music. The day was fine, and made it possible to hold the exercises in the open air—a remarkable circumstance for the 25th of February.

The new church will probably accommodate, when completed, about 400 worshippers. It will be built of cement stone, and will cost about \$8,000. The walls now rise a little above the floor, and land and work so far are paid for. Mr. Brown is to be congratulated on the work accomplished, and all Indianapolis Churchmen, rejoicing with St. Philip's people, look for blessed results among the colored people from the permanence of this mission.

**KANSAS.**

F. R. MILLSPAUGH, D.D., Bishop.

**Church Consecrated at Wichita—Convocation at Arkansas City.**

THE BEAUTIFUL stone church at Wichita (Rev. Dr. Percy T. Fenn, rector), which was built many years ago, was consecrated by Bishop Millspauigh on the morning of Monday, February 26th, the rector having personally raised the last thousand dollars of indebtedness during the past few weeks, among friends of the parish inside and out. At the afternoon service, Bishop Brooke of Oklahoma was the preacher, and at night, when the large church was taxed to its utmost capacity, the sermon was delivered by Bishop Griswold of Salina. The music at all three services was rendered by a choir of 45 voices, and a large offering was made at each service for the Bishop who acted as preacher. Assisting in the impressive services were the Rev. Messrs. Milbank of Independence, Plum of Kingman, Adams of Newkirk, Morony of Iola, Brown of Topeka, Talbot of Winfield, Brooks of Dwight, and Sherrod of Arkansas City.

Almost enough money has been pledged to liquidate the present indebtedness on the rectory, and by the summer it is expected that the entire sum will be wiped out. The Sunday School has just ordered a beautiful white silk altar frontal, as a thank-offering; Mr. Henry Comley, the honored senior warden of the parish, has promised a handsome brass litany desk as an Easter memorial, and another memorial has been already given by Mrs. Parmenter, in the form of a silver chalice spoon.

AT THE Southwestern Convocation (Rev. R. C. Talbot, Dean) meeting in Trinity Church, Arkansas City (the Rev. Edgar A. Sherrod, rector), February 21st, addresses were made by the Rev. J. F. Milbank of Independence, on "Lent"; Rt. Rev. F. K. Brooke, D.D., Bishop of Oklahoma and Indian Territory, on "The Book of Common Prayer"; the Bishop of the diocese upon "Missions." At the evening service, addresses were made by the Rev. Mr. Morony of Iola, "Duties of Wardens and Vestrymen"; the Rev. Percy T. Fenn, D.D., Wichita, "The Holy Communion"; and Bishop Brooke upon "The Duties of Lent."

Arkansas City has recently completed a splendid six-roomed rectory, thoroughly modern.

**KENTUCKY.**

CHAS. E. WOODCOCK, D.D., Bishop.

**Mission at Paducah.**

ON QUINQUAGESIMA SUNDAY, Bishop Woodcock closed a most successful eight days' mission in Grace Church, Paducah (the Rev. D. C. Wright, rector). There was a

celebration every morning, an instruction in the afternoon, and mission service with sermon at night. The congregations and interest increased daily, and at the closing service the large church was filled to the doors. An encouraging feature was the relatively large number of men in attendance at the several services, and the evident interest of those who have been known as non-church-goers.

**LEXINGTON.**

LEWIS W. BURTON, D.D., Bishop.

**Church Consecrated at Corbin.**

THE CONSECRATION of St. John's Church at Corbin was the occasion of bringing together several of the clergy and prominent laymen of the diocese on February 20th. The Bishop had arranged, through the Rev. H. K. Coleman, principal of St. John's Academy, to have service in the new church on Monday night, the 19th, as well as on Tuesday morning and night. At the service on Monday night the Bishop presided and the Rev. Frank B. Wentworth, minister of Emmanuel Church, Winchester, and the Very Rev. Dean W. T. Capers of Christ Church Cathedral, Lexington, read the service and made short addresses. On Tuesday morning the consecration service was held, there being no debt resting upon the church; and although the cost of the building has been very moderate, a visitor from Lexington describes it as one of the prettiest churches he has seen. It is bright and fresh looking, finished neatly in yellow pine. Already one beautiful memorial window adorns it, which was removed from St. John's Church, Lexington, when that organization and its church ceased to exist about six years ago; this new St. John's happily becoming the residuary legatee.

At the consecration service the church was completely filled. The musical portions were well rendered, the choir mainly consisting of the teachers of St. John's Academy and some of the pupils, the organist being also a teacher. The service was hearty throughout and a magnificent sermon by Dean Capers, full of instruction and encouragement, made all glad that they had been there. The absence of the Rev. H. K. Coleman, the principal, was a grief to all—violent sickness having kept him away. On Tuesday night the Bishop preached to a good congregation.

No one can visit this community without being impressed with the great opportunity of the Church. The population, numbering about 3,500 is made up of the typical Kentucky mountaineer, the mechanic who plies his trade in the service of the railroad (there being located there the largest round-house in the South), the business man who is in charge of some great coal mining enterprise, the merchant who has pitched his house of business to meet the interests of the active life of this little city. The thoughtful observer must be struck by the fact that the "irresponsible" life, that is, the transitory life, predominates. The average citizen is in the community for the opportunity of the moment. This applies to the mountaineer, who is either there to sell some article of merchandise or to take advantage of the stranger who is passing through the gates of the city. The mechanic is there so long as the railroad needs his services. The merchant is there on a business venture. The coal miner is under the orders of his company. The result of these conditions depresses the spiritual and moral life. At present the educational advantages are meagre except for St. John's Academy.

Dean Capers writes in regard to this work:

"The work at Corbin, Ky., in the diocese of Lexington, unquestionably demands the interest of the entire Church, for nowhere has the Church any greater opportunity for the most effective missionary work than at this point. I do not fear to state it as my



opinion that the *salvation* of this community in the highest and truest sense of the word largely depends upon the use that the Church makes of this pressing opportunity and obligation. And when I speak of *this community* I do not simply have in mind the 3,500 people of which it is composed at present, but the 15,000 which, according to the sure belief of those best qualified to form an opinion, will undoubtedly be found here within a decade.

"The Bishop has happily seen at this time the beautiful little St. John's Church built, paid for, and consecrated. But he is still daily in need of funds with which to meet the current expenses of St. John's Academy. He is now much embarrassed after using all possible means of raising the necessary revenue. His godly wisdom has been very marked and his native ability in many directions has done the work of a mighty pioneer, but yet he is unable to do what is necessary to be done without money. A gift of several thousand dollars could nowhere be better placed, for the glory of Christ through His Church, than in St. John's Academy.

"I am writing this without the Bishop's knowledge; but I know his heart with its burdens and anxious cares, therefore I venture to speak where he may be constrained to keep silent."

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

#### Brooklyn Notes—Dr. Crapsey at Holy Trinity.

SPECIAL Friday night preachers during Lent at St. Paul's Church, Brooklyn (Rev. Warren E. L. Ward, rector), will include the Rev. Messrs. Richard D. Pope, H. H. Oberly, Henry C. Swentzel, Clarence M. Dunham, and Henry B. Bryan. Stainer's "Crucifixion" will be sung on the evening of Good Friday.

St. Paul's has lost a valued and faithful member in the person of Mr. Clarence E. Fennimore, who expired very suddenly at his place of business on the 24th ult. Mr. Fennimore had been connected with the parish for fifteen years and during nearly all of that time he was an active worker, being a member of the vestry and president of the Choir Guild at the time of his death. Funeral services, which were held in the church on Tuesday, 27th ult., were conducted by the rector, assisted by the Ven. Henry B. Bryan, Canon of the Cathedral of the Incarnation.

AT THE daily services at Holy Trinity Church, Brooklyn, during one week in Lent, the speaker will be Dr. Crapsey of Rochester, who has been presented for trial in his home diocese of Western New York, on charges of heresy.

#### LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

#### New Rector at Baton Rouge—Gift at St. Francisville—Church Club Speakers in New Orleans.

THE REV. DR. J. L. TUCKER, rector of St. James' Church, Baton Rouge, who entered into Paradise on February 11th last, has been succeeded in the rectorship by his son, the Rev. Louis Tucker, who did admirable work as rector of Grace Church, St. Francisville, and is a worthy successor to his lamented and beloved father. The Rev. Louis Tucker assumed charge of St. James' Church on March 1st.

A MURAL TABLET was placed in Grace Church, St. Francisville (Rev. Louis Tucker, rector), last month. It is on the next wall space after the one placed to the memory of the Rev. Dr. Lewis. The tablet is of pure white marble and bears this inscription in gilt letters:

IN MEMORY OF  
REV. WILLIAM KIRTLAND DOUGLAS, D.D.,  
RECTOR OF GRACE CHURCH,  
FROM APRIL 1886 TO DECEMBER 1898,  
PELL ASLEEP  
AT ST. FRANCISVILLE, DECEMBER 19, 1898,  
AGED 72 YEARS.

I have fought a good fight. I have  
finished my course, I have kept the faith.  
II. Tim. iv. 1.

BORN IN NEW HAVEN, CONN.

THE SPEAKERS at the Church Club Lenten sermons this week at Grace Church, New Orleans, are, successively, the Rev. E. W. Hunter, Rev. L. W. Lott, Rev. Beverley Warner, D.D., Rev. Chas. L. Wells, Ph.D., Rev. J. B. Whaling, and Rev. Byron Holley. The Church Club gave its initial lecture at Trinity Church on Wednesday night, the subject being "The Larger Salvation" and the speaker Dr. Frederick Howard Wines of Springfield, Ill. Other lectures on the same subject are announced as follows: March 14th, Bishop Sessums at St. Paul's; March 21st, Bishop Kinsolving at Christ Church; March 28th, Rev. C. L. Wells, Ph.D., at Annunciation; April 4th, Rev. Beverley Warner, D.D., at St. George's.

#### MAINE.

ROBT. CODMAN, D.D., Bishop.

#### Archdeaconry at Bath.

PAPERS read at the Kennebec Archdeaconry meeting in Grace Church, Bath, February 20th, included one by Mr. A. E. Turgeon of Leviston, on "The Archdeaconry System in Maine"; by Mr. H. V. Nash on "The Archdeaconry System from the Standpoint of the Board of Missions"; by the Rev. H. M. Folsom on "The Archdeaconry System from the Priest's Standpoint."

#### MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

#### Three Notable Deaths—Cumberland.

DR. JOHN WILLIAMSON PALMER, poet, prose-writer, editor, traveller, and physician, died at his home in Baltimore from the infirmities of age. Born April 4, 1825, he was nearing his 81st birthday. Dr. Palmer was a communicant of Mt. Calvary Church, and his last trip of any length out of doors was to that church on Christmas day last, to make his Communion.

The funeral service took place from Mt. Calvary Church, being conducted by the rector, the Rev. Robert H. Paine, who had just returned from a visit to his brother in the West, where he also attended the consecration of the Rev. William Walter Webb, D.D., to be Bishop Coadjutor of Milwaukee.

Few men have had more interesting careers than Dr. Palmer, the author of *Stonewall Jackson's Way*. A native of Baltimore; a graduate of the University of Maryland School of Medicine; a physician, at first from necessity, and a literature later by choice; the first city physician of San Francisco; surgeon in the service of the East India Company in the second Burmese war; war correspondent; Confederate soldier; world-wide traveller; one of the editorial assistants of the *Century Dictionary* and also of the staff of the *Literary Digest*, Dr. Palmer possessed a mind, personality, and fund of knowledge that made it a liberal education for one to live or be associated with him. Gifted with a wonderful memory, and a brilliant conversationalist, he had a large circle of friends in Baltimore and elsewhere who loved and revered him.

DR. EDWIN GEER, captain commanding the Maryland Naval Brigade, surgeon of the Fire Department, one of the most widely known men in Baltimore and the state, and a man with a legion of friends, died on February 25th from blood poisoning which the

doctor contracted in his foot about a year ago, infection following. He was stricken two days before while at dinner at the Kenneth, being taken with a chill. There was probably never a man in the city nor an official of the city government who was better liked than was Dr. Geer. Big and broad, both in stature and mind, his cheery and attractive manner won for him many friends.

He was born at Wilson, N. C., on February 9, 1865. His father was the Rev. Edwin Geer, a clergyman of the Church, who had been rector of St. Peter's, Washington, N. C., but the advance of Sherman on his march to the sea drove him and his family to Wilson, where he was the chaplain of the Confederate garrison occupying Fort Fisher. The very day that young Edwin Geer first saw the light, General Sherman reached Wilson, and the first thing his infant eyes rested on, however uncomprehending they were then, was the spectacle of Sherman's dust-covered, foot-sore Federal troops spread about the town. That may be why there was a martial strain in the blood of Dr. Geer.

His father became rector of old St. Paul's, Norfolk, Va., and he was sent to Glenwood Institute, Howard Co., Md. His father's death brought him to Baltimore into mercantile business, where he used stray moments in reading medicine, graduating from the College of Physicians and Surgeons in 1891.

He built up one of the largest practices ever enjoyed by a physician in Baltimore, and between his other duties and attending to his patients, he found his hands full. In addition he volunteered to be head of the medical department of a free dispensary established in East Baltimore by the ladies of Christ Church, of which the doctor was a member. He organized the Maryland Naval Brigade in 1895 and saw active service in the war with Spain.

The funeral was held at Christ Church, the Rev. Edwin Barnes Niver, chaplain of the Naval Brigade and rector of the church, officiating. The interment was at Washington, N. C., by the side of his father and mother.

ST. MARY'S CHURCH, Roland Park, Baltimore, lost a devoted worker in the Sunday School in Mrs. Elizabeth Valk, who died at her home in that city on February 14th. Married in 1889 to Mr. C. DePeyster Valk, she lost her only child in 1900, and shortly after that time took charge of the infant department of St. Mary's Sunday School, lavishing upon those children the love which she would have given to her own. That this love was reciprocated was shown by the beautiful floral cross, more than five feet in height, that was sent to Memorial Church to be placed with other numerous emblems at the time of her burial. The funeral service at Memorial Church was read by the Rev. Dr. William M. Dame; his son, the Rev. W. Page Dame, rector of St. Bartholomew's; the Rev. F. Ward Denys, rector of St. Mary's, and the St. Cecilia Guild taking part. The front of the new church in Roland Park is to be erected as a memorial to Mrs. Valk.

A FAREWELL DINNER was given to the Rev. E. M. Jefferys, the retiring rector of Emmanuel Church, Cumberland, on the evening of February 26th in the parish house of the church. After the banquet there were a number of pleasing addresses given, the toastmaster being Mr. J. W. Thomas, who was introduced as such by the president of the Men's Club, Judge R. R. Henderson. Responses to toasts were given by Messrs. R. W. McMichael, H. K. Merritt, and James A. Millholland, and by Mr. Jefferys, who expressed his appreciation of the many kindnesses that had been bestowed upon him by the parishioners of Emmanuel, and generously gave entire credit to the members of



the parish for the progress and welfare of the church incident to his pastorate.

A pleasing feature of the dinner was the presentation by Mr. McMichaels at the conclusion of his toast, "The Ladies," of a handsome cut-glass vase to Mrs. Jefferys, the gift being accepted by Mr. Jefferys in the absence of his wife.

Every effort was made by the vestry of the parish to induce Mr. Jefferys to decline his call to Philadelphia, where he has become rector of old St. Peter's, but to no avail. His administration in Cumberland has been especially successful. In less than four years a debt of \$12,000 has been paid and an endowment of \$5,000 has been created and safely invested; two beautiful memorial windows costing \$1,000 each have been bought and placed in the church; an altar and reredos costing \$2,500 have been ordered and the money to pay therefor, provided; the property of the church has been kept in good repair; the grounds graded and beautified at large cost; a general interest in the Church and its service has been aroused; the financial obligations of the parish have been promptly met; the communicants number more than at any former period; the congregation at morning and evening services has largely increased in number and manifest more interest and devotion; the pews are nearly all rented and all are occupied, the envelope system has been a splendid success; the choir has been brought to a high degree of excellence.

Mr. Jefferys will be succeeded by the Rev. William Cleveland Hicks, now curate at St. Agnes' Chapel, New York, whose portrait with biographical sketch appear on another page. A similar sketch of Mr. Jefferys with his portrait was printed in THE LIVING CHURCH of January 13th.

#### MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

#### Church History Lectures in Dorchester—Dr. Abbott Gives up Work—Notes.

ON SUNDAY EVENING, February 25th, the Rev. Brian C. Roberts, rector of St. Ann's, Dorchester, gave the last of his series of lectures on "Church History," this particular one being on "Church Unity." All of the several topics have been handled in a masterly manner; the facts were marshalled in such a way as already to have wielded quite an influence within the parish. In fact not a few outside have been led to view the Church and its teachings in a favorable light. To quote a good Churchman *in re* the rector: "Tr. Roberts is bound to make his mark at this end of the diocese. He is a staunch Catholic, but he doesn't travel in a rut, and what he has to say deserves, for the good of the Church at large, a wide hearing."

ALTHOUGH having virtually retired from the rectorship of St. James' Church, Cambridge, early last year, the Rev. Dr. Edward Abbott has been continuing parochial work pending the advent of the Rev. Robb White of Stannardsville, Va., who, having accepted the call to the Cambridge parish, was unable to come until July. But in the meantime, Dr. Abbott's health is unequal to the demands made upon him and he has been obliged to give up altogether, much to the regret of the parish. Temporarily the Rev. Louis De Cormis is in charge.

THE REV. ARTHUR W. CHAPMAN, who has been in charge of Trinity parish at Needham for nearly two years, has resigned and is returning to England, whither his wife and family have already gone. Mr. Chapman has been associated with several parishes in and about Boston. Visiting clergymen are in charge of the Lenten services.

ST. DAVID'S DAY was appropriately observed by the Welshmen in Boston and vicinity on March 1st. One of the prominent

members of the Cymmrodorion Society is the Rev. J. Wynne Jones, rector of the Church of Our Saviour, Roslindale, who conducts the Church's services in Welsh for these people at regular periods, in the west end of the city.

THE PAROCHIAL MISSION which the Bishop Coadjutor of Fond du Lac is conducting at the Church of the Advent, has thus far been most successful. At every service the church is crowded, many people being present from outside of Boston.

#### MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

#### Convocation at Adrian—The Bishop begins work.

THE SOUTHERN CONVOCATION held its annual Sunday School Institute on February 20th at Adrian (Dean Channer, rector). The following is the list of subjects and speakers: Sermon at morning celebration, by the Rev. Wm. Gardam of Ypsilanti, "Religious Education the Supreme Factor in a Nation's Life"; "The New Awakening in the Church," Rev. Dr. Faber, Detroit; "The Ethical Side of S. S. Work," Rev. C. C. Kemp, Clinton; "The Sunday School in Practice," Rev. W. S. Watson, Detroit; "The Diocesan Scheme of Lessons," Rev. J. C. H. Mockridge, Detroit; "The Teacher," Rev. F. H. Touret, Detroit; "How Shall the Sunday School and the Public School Be Made to Co-operate?" Rev. Henry Tatlock, Ann Arbor.

BISHOP WILLIAMS began his work in Michigan on Ash Wednesday, preaching to a large congregation in St. Paul's Chapel in the evening. Next day he quietly attended the noon-day service at Philharmonic hall, when the address was delivered by the Rev.

Dr. Faber, but took no active part in the service. He confirmed his first class within the diocese at Trinity Church, Monroe, on Sunday morning and dedicated the new organ at the Church of the Messiah, Detroit, in the afternoon. During the present week he was to meet the Detroit Convocation on Tuesday, to confirm at Algoma on Wednesday, and at St. Clair and Marine City on Thursday. An informal reception was given to him at the Cadillac Hotel, Detroit, on Monday evening.

#### MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.  
WM. WALTER WEBB, D.D., Bp. Coadj.

#### City Notes—Lenten Arrangements.

BISHOP WEBB addressed a large congregation, made up in part of parishioners and in part of members of the Brotherhood of St. Andrew from the city parishes, at St. John's Church, Milwaukee, on the evening of Ash Wednesday, being his first official act, except as preacher on the preceding Sunday at the Cathedral, since his consecration. The service was in the interest of the Brotherhood. Other speakers were the rector, the Rev. James Slidell, and Mr. Charles E. Sammond, council member of the Brotherhood and president of the Local Assembly in Milwaukee.

LENTEN ARRANGEMENTS in the city churches introduce no unusual features and for the most part the clergy of the several parishes have arranged to maintain their own services without assistance. The prevailing epidemic of measles has to some extent affected the Church at the beginning of the season, the Cathedral organist, Mr. Hege-man, having succumbed to it, and the choristers of St. Mark's being seriously affected.

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At the Cathedral, too, the illness of Canon Wright at the beginning of the season has been unfortunate. It is expected that the Rev. H. B. Pulsifer of Orange, N. J., will assist on the Cathedral staff during the remainder of the season, beginning next Sunday and continuing until after Easter.

The Cathedral services are, however, maintained by the clergy staff. The Sunday morning sermons are on the Epistles and Gospels, and there is a course of Friday night addresses on the "I AM's of our Blessed Lord," as well as special sermons on Wednesday nights. At St. Paul's Church a course of weekly addresses will be given by Prof. Fosbrooke of Nashotah on the book of Genesis, and the Rev. Charles Scadding will deliver his lantern lectures on Church History to the Sunday School children on Saturday afternoons at the parish house. St. James' Church provides for its services without extra parochial assistance, as also does St. John's. At St. Andrew's there is a course of Tuesday night addresses by, respectively, Archdeacon Hughson of Asheville, N. C., and the Rev. Messrs. H. L. Rice, L. A. S. Rose, H. E. W. Fosbrooke, James F. Kieb, and H. B. St. George. The rector takes the Holy Communion for the subject of a series of Sunday morning addresses, and on Sunday nights will speak on the general subject, "Reasons Why Repentance Should Not Be Delayed." The usual noon-day services during Holy Week under the auspices of the B.S.A. will be held at Severance's Hall.

Last Sunday morning, at St. Paul's Church, the rector, the Rev. Wm. Austin Smith, urging a truer observance of Lent by his people, spoke of the constant playing of bridge whist by society women as an impediment in the way not only of spirituality but even of culture.

"Let me frankly and simply tell you," he said, "how this present absorption in cards in Milwaukee, which now is spreading through all classes of society into the homes which ill afford these afternoons as well as in the homes where money can buy leisure, let me tell you how this impresses one who observes its effect on human nature and character.

"First, if it continues, it will utterly destroy the art of conversation, not only by depriving us of any worthy context of conversation, a paucity of subjects to talk about, but the nervous eagerness to get to the serious business of the afternoon or evening, which is bridge, makes any real conversation impossible. Cards are destroying the art of conversation, but also they are endangering what used to be considered Christian courtesy, in society. Again I think it cannot be denied that this excessive indulgence in bridge is tending toward an intellectual decline in its devotees. No one ever had an intellect or a soul developed from cards. Some of the cleverest, most proficient whist players are men and women of narrow mentality. Should this craze survive a generation or two, it is a serious question whether society will not perceptibly degenerate mentally through its absorption in an occupation which devours its leisure and does not stimulate the soul. If cards really get to be the dominant diversion, the absorber of women's leisure, then it is questionable how long the American woman can continue to hold that honored place so gladly accorded her in our reverence and esteem. For no high order of being can allow cards to become a dominant interest of life.

"Lent is the season in our larger churches when your children are preparing for confirmation. May I ask you to create an atmosphere during this Lenten season in your homes and in society which will suggest to the young the ideals for which the Church is contending?"

ARCHDEACON HUGHSON, of Asheville, N. C., is spending the present week in the city

and filling a number of engagements to speak on missionary topics. He addressed the Woman's Auxiliary in St. James' Church Tuesday afternoon, and spoke in the evening at St. Andrew's Church. He was to speak on Friday night at St. John's, and to address the children at All Saints' Cathedral on Sunday afternoon.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Church Club—St. Louis Notes.

THE CHURCH CLUB met at St. James', St. Louis (Rev. E. Duckworth, rector), on Tuesday, the 20th ult., with the Rev. Dr. James L. Winchester as guest of honor, prior to his departure for Memphis. An impressive address was given by Dr Winchester on "The Opportunities for Lent in St. Louis." The Rev. E. Duckworth, on behalf of the clergy, and Professor Snow of Washington University on behalf of the laity, expressed their deep regret at Dr. Winchester's departure and wished him every blessing in his new field of labor.

The Rev. D. C. Garrett, the new rector of St. Peter's, spoke on "The Responsibilities of Lent in St. Louis." Bishop Tuttle also addressed the meeting, and Mr. James A. Waterworth presided.

A PARISH HOUSE will shortly be added to the Church of the Holy Communion, St. Louis.

AT THE last meeting of the Clericus the Rev. D. C. Garrett read a paper on "What Kind of Preaching is Needed for the Present Day?" He urged, in a very practical paper, that to be effective, preaching must be of a positive nature.

THE VEN. W. K. LLOYD, D.D., Archdeacon of Arkansas, will hold a nine days' Lenten mission at St. Paul's, St. Louis.

THE BROTHERHOOD OF ST. ANDREW have arranged for short daily services to be held at noon-day throughout Lent, in the Garrick Theatre, St. Louis.

A "QUIET DAY" was held for the clergy on Thursday, in St. James' Church, Father Huntington, Superior O.H.C., directing the day's services and meditations. A mission will be held in Christ Church Cathedral, March 18th to April 1st, conducted by Father Huntington and Father Sill.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.  
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

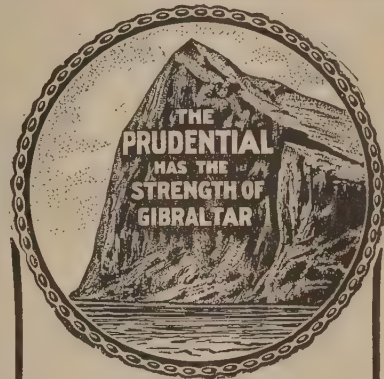
Retreat for Clergy—B. S. A. Mission in Omaha — Woman's Auxiliary—Congregationalists Invite Church Service—Notes.

BEGINNING with Tuesday in Septuagesima week, the Rt. Rev. Dr. Osborne, Bishop Coadjutor of Springfield, conducted a three days' retreat for the clergy of the diocese. The meditations and addresses were held in the Cathedral. The clergy slept and ate in the Gardner Memorial parish house situated next to the Cathedral. The rule of silence was adhered to with great rigidity and the offices of the Church were said with regularity. Bishop Osborne took for his general topic, "The City of God," and as might be expected, dealt with its various aspects in a Churchly and spiritual manner. Some twenty of the clergy were in attendance during the greater part of the time, and all expressed themselves as having received much counsel and strength from the retreat. Bishop Osborne also conducted a Quiet Day for women at the Cathedral on February 16th.

A NEW mission Sunday School has been opened in that part of the city lying between Omaha and South Omaha. The work is being carried on by the Local Assembly of the Brotherhood of St. Andrew, under the direc-

tion of the Rev. James Wise, rector of St. Martin's South Omaha. An old house has been rented by Bishop Williams and already has begun to look quite Churchly inside. The Street Railway Co. have lately erected a large car barn in this vicinity and some 300 families have moved into the neighborhood. At present only a Sunday School will be conducted in the afternoon, but the promoters are prepared to hold services as soon as they are warranted.

THE DIOCESAN BRANCH of the Woman's Auxiliary held its quarterly meeting in Christ Church, Beatrice, on Wednesday, February 21st, when addresses were made by Miss Crummer and the Rev. W. H. Moor. A paper was read by Mrs. T. Livingstone on "Child Life in the Orient." At 8 o'clock a large congregation assembled to listen to an address by the Rev. Dr. Palmer on the subject, "Missions the Christian's Duty." Miss Crummer, who is head of the Bible Women's School in Shanghai, China, read an excellent paper on "Some Objections to Foreign Missions Answered."



Public Opinion

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At PETERSBURG, a town of some 800 people, there are two churches, the Roman Catholic and the Congregationalist. A few months ago the Bishop Coadjutor was asked to send a clergyman to hold services in the Congregational church, which was without a pastor. Since that time the Rev. R. R. Diggs, the district missionary for the North Platte, has held Sunday services twice in each month, and so pleased are the people with the Church's services that an effort is being made to place the church under the administration of the Bishop. Nothing has been decided as yet, but a large element are in favor of making the experiment.

THE REV. A. W. BELL of Fremont continues to improve in health and it is hoped that he will be able to take up his work by Easter.

BISHOP WILLIAMS gave his services to St. Paul's Church, Omaha, during the month of February.

AMONG the improvements at St. Peter's Church, Neligh, which have been made during the year since the Rev. A. H. Brook first assumed charge, are repairs to the rectory, the placing in the church of a large painting of the Good Shepherd after Ploekhorst, given by Mrs. A. L. Williams as the center piece of the reredos; a pair of eucharistic lights from the Bishop Coadjutor; a vocal organ given by five business men of the city during the absence of the rector on a visit to England; improvements in the electric lighting, raising of the altar, many minor improvements in fabric, and large increase in the Church and Sunday School attendance.

#### NEWARK.

EDWIN S. LINES, D.D., Bishop.

#### Lent at Bayonne.

ADDRESSES on Thursday evenings during Lent will be given in St. John's Church, Bayonne (Rev. E. B. Taylor, rector), as follows: "The Divinity of Our Lord Jesus Christ," by the Rev. John A. Carr, rector of St. Andrew's Church, Lambertville; "The Church—Its Nature and Purpose," by the Rev. Charles M. Hall, rector of Holy Cross Church, Kingston, N. Y.; "The Church—One, Holy, Catholic, and Apostolic," by the Rev. Augustine Elmendorf, rector of Holy Cross Church, Jersey City; "The Orders and Ministry of the Church," by the Rev. A. L. Longley, rector of Trinity Church, Bayonne; "Why I am a Catholic," by the Rev. Wm. H. Barnes, curate of Holy Cross Church, Jersey City; "Do the Thirty-nine Articles Teach the Catholic Faith?" by the Rev. George E. Magill, rector of Holy Innocents' Church, Hoboken.

#### NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

#### Several Parochial Clubs.

A NUMBER of the New Jersey parishes have Men's Associations which are doing good work not only for their parishes but by way of bringing Churchmen in touch with various present-day problems. Recently, for example, St. Paul's Church, Westfield, had a lecture on the Trusts, under the auspices of the Men's Club. At St. John's, Somerville, the Men's Association had a hundred members out on a recent evening to listen to a talk on Railroad Rate Legislation, by John Moody, author of *The Truth About the Trusts* and editor of *Moody's Manual of Railroad and Corporation Statistics*. At Trinity Church, Elizabeth, the Hon. Frank Bergen, former Attorney-General of the state, spoke on "A Good Word for the Trusts," and the lecture has since been printed. At Grace Church, Plainfield, Andrew M. Parker, a civil engineer for the Panama Railroad, gave a lecture on the Inter-oceanic Canal and the problems, financial, engineering, and admin-

istrative to be met in its construction. At Christ Church, Elizabeth, St. Paul's Guild of men has just concluded a course of six popular lectures.

#### OREGON.

B. W. MORRIS, D.D., Bishop.

#### Mission at Salem.

AN EIGHT DAYS' mission was held in St. Paul's Church, Salem (Rev. Barr G. Lee, rector), beginning on Septuagesima Sunday. The Rev. E. T. Simpson, diocesan missionary, was the mission preacher. The general theme of the evening sermons was The Kingdom of God, and its culmination in the perfect realization of Heaven. The Church's historical position and sacramental system were strongly presented. The practical addresses at the afternoon services, and the question box and instructions at night, brought out clearly many points of Church doctrine and usage. Church life has been perceptibly quickened by the mission, and it is hoped to gather up many results during Lent, so as to make the effect permanent and far-reaching.

#### PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

#### Large Noonday Congregations—Several Missions—Philadelphia Notes.

VERY LARGE CONGREGATIONS have thus far attended the noon-day services both at old St. Paul's Church and at St. Stephen's Church, Philadelphia, under the auspices of the Brotherhood of St. Andrew. The Bishops of Pennsylvania and the Bishop of Delaware have been the preachers.

MANY PARISHES which have never held a mission before, have had the opportunity since the appointment of the Rev. John R. Matthews as diocesan missionary, notably the Church of the Nativity, Philadelphia, and Calvary Church, Germantown. Fathers Huntington and Sill, O.H.C., are holding a mission at the Church of the Ascension; the Rev. Herbert Parrish, O.S.B., will begin a mission at St. Elisabeth's Church on March 8th; and the Rev. Dr. Jefferies, Archdeacon of Arkansas, will hold a mission at the Church of the Good Shepherd, Kensington, beginning on the feast of the Annunciation.

DIFFICULTIES have arisen in the selection of the site for the new Church of the Mediator, West Philadelphia, which acquired the property called St. Anna's mission after the old building at Nineteenth and Leonard Sts., Philadelphia, had been sold to St. Mark's Church. Because of an elevated railway which is being erected on Market St., the present site of St. Anna's was deemed to be undesirable, and a lot was purchased at Fifty-eighth and Chestnut Sts. and plans prepared for a fine group of buildings; but, according to the canons, one of the nearest parishes has objected to the placing of the Church of the Mediator and has been sustained by the ecclesiastical authorities of the diocese. This may result in the relinquishing of St. Anna's mission and the return of it to the Convocation for support.

PLANS are being perfected by which the organ in the gallery of St. Matthew's Church (the Rev. J. Henning Nelms, rector) will be removed and placed on either side of the chancel.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

#### B. S. A. Work in Pittsburgh—A Correction.

AN ITEM recently printed stating that the choir of St. Mary's, Beaver Falls, is the first vested choir in the Beaver Valley, proves to be incorrect, there having for four years been such a choir in Trinity Church, Rochester.

#### FOR WOMEN

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Therefore, every home builder and everyone who is going to renovate a dwelling already built, should get the best advice obtainable. No one should accept building specifications till after reading the book, "Modern Furnace Heating," published by the Hess Warming and Ventilating Company, 721 Tacoma Building, Chicago, whose advertisement appears elsewhere in this issue.

This 44-page book is sent free to home owners. It tells how to buy a furnace; where to place it best; where to build, and how to arrange chimney for smoke-pipe to get best draft; explains the best method of providing a supply of cold air and of heating it and distributing it throughout the house without making cold drafts. The information in this book is almost a necessity to everyone who expects to heat a home satisfactorily. In connection with these the *Leader Steel Furnace* is described in detail. Illustrations of house plans, sectional drawings, etc., are produced, showing how any man can warm a new or old house, or a school, store, church, or other buildings.

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A PRE-LENTEN meeting of the Pittsburgh Assembly B. S. A. took place on Monday evening, February 26th, at Trinity parish house. The meeting was called to consider matters of importance connected with the Brotherhood and its Lenten work. It was preceded by a supper, served in the parish house. There was a large attendance, and much interest and enthusiasm in the work were displayed.

THE NOON-DAY Lenten services in Trinity Church began on Ash Wednesday most auspiciously, the largest congregation being present that has ever attended an opening service. They are held, as in former years, under the auspices of the Brotherhood, and the interest in them seems to be increasing. On Ash Wednesday the address was made by the Bishop, upon "What is the Use of Lent?" During the other days of the week the speaker was the Rev. J. J. Dimon of Mansfield, Ohio, whose topics were: "The Knowledge of Jesus Christ," "The Friendship of Jesus Christ," and "The Love of Jesus Christ." The attendance at all the services has been good.

#### SALT LAKE.

FRANKLIN S. SPALDING, Miss. Bp.

Gift for Pioche.

THE SOCIETY of Saint Charles, King and Martyr, of England, has presented a brass altar cross to the work carried on under the name of Christ Church at Pioche, Nevada.

#### SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Mission in Charleston—Convocation on Edisto Island.

THE REV. FLOYD W. TOMKINS, D.D., rector of Holy Trinity Church, Philadelphia, has just concluded a mission at Grace Church, Charleston (Rev. William Way, rector). The mission, which lasted from February 13th to 23d, was attended by a great number who showed ever deepening interest. Afternoon services were held for the children, on which occasions the church was thronged with the little ones. On the last day of the mission, Dr. Tomkins addressed the seniors and juniors of the Woman's Auxiliary.

A MEETING of the Charleston Convocation was held in Trinity Church, Edisto Island, February 21st and 22nd. The subject discussed was "How is the Church in this Diocese Fulfilling Its Mission?" and the speakers were the Rev. H. J. Mikell, chaplain of the Porter Military Academy; Rev. A. E. Evison, chaplain of the Church Home Orphanage, Charleston; and Rev. T. T. Walsh, general diocesan missionary. The Rev. Mr. Mikell called special attention to the urgent need of a Church school for girls within the diocese. On the second day there was a general conference on "Woman's Work in the Church," which was introduced and led by Miss Katie Lee, diocesan secretary of the Junior Auxiliary.

#### SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.  
F. F. JOHNSON, Asst. Miss. Bp.

Bishop Hare in the West Indies.

BISHOP HARE was unable to attend the Washington Conference on Legislative Reform of Marriage and Divorce, as he had hoped to do, being appointed as a deputy by the Governor of South Dakota. On the urgent advice of his physician he is taking a cruise among the West Indies.

#### SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Sunday School Convention—Noon-day Services—Woman's Auxiliary—Epiphany Parish House Opened—Piqua.

ABOUT 175 interested clergymen and laymen attended a diocesan convention of Sun-

day workers in Christ Church, Dayton, on February 22nd. Discussions followed each of the following addresses: "The Real Purpose of a Sunday School," Frederick C. Hicks, Ph.D., Professor of Economics, University of Cincinnati; "First Things in Religious Training," Miss Susie F. Tuite, Principal of the Kindergarten Department of the University School of Cincinnati; "How to Tell Bible Stories—The Old and The New," Miss Anna H. Littell, Supervisor of Kindergarten Instruction Dayton Public Schools; "The Underlying Principles of an Ideal Sunday School," Rev. Pascal Harrower, M.A., Chairman of the Sunday School Commission of the Diocese of New York. At the close of his address, a Question Box was opened by Mr. Harrower, and many questions bearing upon both practical and theoretical matters pertaining to the Sunday School, were asked.

It is impossible in this space to give the slightest idea of the contents of these admirable addresses, but it is the feeling of all those connected with the Commission, that a long step forward has been taken in awakening interest in Sunday School matters and in giving some practical help towards the solution of its problems.

COMMENCING on Monday, March 5th and lasting until April 6th, there will be held noon-day services in the Columbia Theatre, Cincinnati, opening promptly at 12:05 and lasting 25 minutes. The following are the clergy who will make the addresses, the same to be limited to 15 minutes: The Rev. Cyrus Townsend Brady, Toledo, Ohio; Rev. F. A. MacMillan, Covington, Ky.; Rev. S. S. Marquis, D.D., Detroit, Mich.; Rev. Holmes Whitmore, Dayton, Ohio; Rev. Z. B. T. Phillips, Chicago, Ill.; Bishop Woodcock of Kentucky; Rev. J. H. Melish, Brooklyn, N. Y.; Rev. Wilson R. Stearly, Cleveland, Ohio; Rev. R. G. Noland, Chillicothe, Ohio.

THE WOMAN'S AUXILIARY of the Cincinnati Convocation held an all-day session at Christ Church, Cincinnati, on February 26th. At the afternoon service, addresses were made by Bishop Spalding and Archdeacon Edwards. In the evening of the same day, at St. Paul's Cathedral, Bishop Spalding addressed the Local Assembly of the Brotherhood of St. Andrew of Cincinnati and vicinity.

### An Easy Way to Make Money

I resolved New Year's, that I would turn over a new leaf and do all in my power to assist others, and write you my experience, hoping many may be benefited as I have been. I have made \$380 in 80 days, selling dishwashers. I did my housework at the same time. I do not canvass, people come or send for the dishwashers. They're lovely to sell. The machine washes and dries the dishes perfectly in three minutes, without putting the hands in water. Every lady who sees it wants one, as they only cost \$5.00. I think any person can do as well as I have. Write to the Mound City Dishwasher Co., St. Louis, Mo., Box 77, and they will give you instructions and start you in the business. Dishwashers sell to everybody—dishes must be washed three times a day. It will not be long before dishwashers will be more numerous than sewing machines, as they are cheaper and used so much more frequently. MRS. W. B.

### CHICAGO TO THE CITY OF MEXICO WITHOUT CHANGE OF CARS VIA THE WABASH

Commencing February 12, the Wabash will run through sleepers from Chicago to the City of Mexico in connection with the Iron Mountain Route, leaving Chicago at 9:17 P. M., Mondays and Thursdays. Write for illustrated Booklets, Time Cards, Maps, and full details. F. H. TRISTRAM, A. G. P. Agt., 97 Adams St., Chicago.

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### Feed Babies

properly and they will be healthy and strong. The proper way to feed a baby, next to mother's milk, is by the use of Borden's Eagle Brand Condensed Milk. It offers the maximum of digestibility, thus avoiding the troublesome diarrhoeas and colics of infancy.

WE issue our debenture bonds running from one to five years—interest payable semi-annually in Chicago—secured by real estate mortgages. Also handle farm mortgages, collecting and remitting the interest and principal when due at par.

Write us for further information.

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CAPITAL STOCK \$100,000.00

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Send for our New Message issued after 30 years. Our splendid system has developed out of this vast experience. Our first mortgages upon homes in Eastern Kansas will net you six per cent and there is no better security on earth. Responsible agents wanted. Write to-day for the New Message.

PERKINS & COMPANY, Lawrence, Kansas.

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For 33 years we have sold Iowa and Minnesota Farm Mortgages and not one piece of property owned by foreclosure of mortgage. List of mortgages mailed upon request.

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Iowa Falls, Iowa. John Hancock Bldg, Boston.  
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"COMING AND GOING"  
"THE ONLY WAY"

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### WEDDING

INVITATIONS, ANNOUNCEMENTS, CALLING CARDS, FINE STATIONERY, Send for Samples.

S. D. CHILDS & CO., 200 S. Clark St., CHICAGO



ON THE EVENING of February 26th, the new parish house of the Church of the Epiphany, Cincinnati, was opened. It is built of red pressed brick, and situated on the church lot in the rear of the church. The cost was \$8,000. It consists of a small but well appointed chapel, a large auditorium with stage, two good-sized rooms and large kitchen, opening off from the auditorium. The stage has folding doors which shut it off from the rest of the building, and thus makes a large infant class room. The chancel of the chapel has folding doors also which can be closed when there is occasion to use the room for other than religious services. The exterior of the church has been painted and the walls of the interior beautifully frescoed. A fine velvet carpet, harmonizing in color with the frescoing, has been laid in the chancel. In the way of gifts there have been given a massive quartered oak altar and reredos, chancel chairs, oak altar rail with brass standards, prayer desk and stall. A fine font and bronze lectern have been ordered and will soon be in position.

A GIFT of \$500 was recently made to St. James' Church, Piqua (Rev. Charles W. Naumann, rector), by Mrs. Robert Allen Blount of New York, which will be applied as the nucleus of a fund for building a new rectory, which is much needed for the parish.

#### SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

##### Diocesan Notes.

THE WORK of restoration at Old Bruton Church, Williamsburg, is progressing rapidly under the guidance of the rector, the Rev. W. A. Goodwin. The old church is now putting on the beauty it once had before the days of the Revolutionary War. Mr. Andrew Carnegie has promised \$1,125 toward the new organ, and with what the people have given, will add materially to the beauty and dignity of this splendid old colonial church.

Two Church clergymen recently took prominent part in a great Pythian gathering in the city of Norfolk. The Rev. Jno. Hallowell Dickinson of Richmond, the Grand Prelate of the order in Virginia, made an address, and the Rev. H. W. Jones, chaplain U. S. N., participated in the meeting.

#### TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

##### Churchman's Club—Death of Mrs. Wormley—Memphis Notes.

THE ANNUAL DINNER of the Churchmen's Club of Memphis was given in the parish house of Calvary Church, Memphis, on the night of Washington's birthday, with a large number of guests present. Mr. Bolton Smith, the president of the club, presided, and addresses were made by the Bishop, Rev. Dr. Winchester, the new rector of Calvary Church, and Rev. Holly W. Wells, the new rector of St. Luke's Church, Memphis. Dr. Winchester gave special emphasis to the value of Church Clubs in the United States and the large influence that Churchmen have had in the affairs of the country; and Bishop Gailor noted the leading part that the Episcopal Church had taken in moral questions. Officers were elected for the coming year: President, Mr. Bolton Smith; Vice-President, Mr. M. B. Trezevant; Secretary and Treasurer, Mr. Richard Allen.

MRS. MARY E. WORMLEY, one of the oldest Churchwomen of Memphis and a leader in all good works, died at Memphis, on Sunday, February 18th. She was one of the band of women known as the "Southern Mothers" who attended to the nursing of the soldiers in Memphis during the Civil War, and had assisted Bishop Otey in preventing the churches being appropriated by the armies. She assisted in establishing the Young Women's Christian Association and the

Woman's Refuge for Unfortunate Women, in Memphis, and was ever a staunch Churchwoman and a communicant of Calvary Church, where the funeral services were held, several of the clergy of the city assisting.

ON QUINQUAGESIMA SUNDAY, the Rev. Dr. Winchester was instituted by the Bishop as rector of Calvary Church, Memphis, and preached the sermon, this also being his initial service as the new rector of that parish. In the institution service, the keys were presented by Dr. Maury and Mr. Richard Allen, the wardens.

The Rev. J. C. France, who has been officiating at Calvary Church in the time of vacancy of rectorship, has been asked to act as *locum tenens* at the Church of the Ascension, St. Louis, where Dr. Winchester has lately been rector.

THE BROTHERHOOD of St. Andrew have arranged for daily noon-day Lenten services in the down-town district of Memphis, the service on Ash Wednesday having been taken by Bishop Gailor, and each clergyman taking one day in each week during Lent.

A JUNIOR BRANCH of the Woman's Auxiliary has been reorganized at the Church of the Good Shepherd, Memphis, under the direction of Mrs. C. W. Richmond, with a good membership.

#### WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

##### Churchman's League Lectures—New Cathedral Mission—Choristers Formally Received.

THE LENTEN LECTURES arranged by the Churchman's League will be given, as usual, in the Church of the Epiphany on Tuesday

## 31 Boxes of Gold

### 300 Boxes of Greenbacks

For the most words made  
up from these letters

## Y-I-O-Grape-Nuts

331 People will earn these prizes

Around the fireside or about the well-lighted family reading table during the winter evenings the children and grown-ups can play with their wits and see how many words can be made.

20 people making the greatest number of words will each receive a little box containing a \$10.00 gold piece.

10 people will each win one box containing a \$5.00 gold piece.

300 people will each win a box containing \$1.00 in paper money and one person who makes the highest number of words over all contestants will receive a box containing \$100.00 in gold.

It is really a most fascinating bit of fun to take up the list evening after evening and see how many words can be added.

A few rules are necessary for absolute fair play.

Any word authorized by Webster's dictionary will be counted, but no name of person. Both the singular and plural can be used, as for instance "grape" and "grapes."

The letters in "Y-I-O-Grape-Nuts" may be repeated in the same word.

Geographical names authorized by Webster will be counted.

Arrange the words in alphabetical classes, all those beginning with A together and those beginning with E to come under E, etc.

When you are writing down the words leave some spaces, in the A, E, and other columns to fill in later as new words come to you, for they will spring into mind every evening.

It is almost certain that some contestants will tie with others. In such cases a prize identical in value and character with that offered in that class shall be awarded to each. Each one will be requested to send with the list of words a plainly written letter describing the advantages of Grape-Nuts, but the contestant is not required to purchase a package. These letters are not to contain poetry, or fancy flourishes, but simple, truthful statements of fact. For illustration: A person may have experienced some indigestion or chronic ailments traceable to unwise selection of food that failed to give the body and brain the energy, health, and power desired. Seeking better conditions a change in food is made and Grape-Nuts and cream used in place of the former diet. Suppose one quits the meat, fried potatoes, starchy, sticky messes of half-cooked oats or wheat and cuts out the coffee. Try, say, for breakfast a bit of fruit, a dish of Grape-Nuts and cream, two soft-boiled eggs, a slice of hard toast and a cup of Postum Food Coffee. Some amateur says: "A man would faint away on that," but, my dear friend,

we will put dollars to your pennies that the noon-hour will find a man on our breakfast huskier and with a stronger heart-beat and clearer working brain than he ever had on the old diet.

Suppose, if you have never really made a move for absolutely clean health that pushes you along each day with a spring in your step and a reserve vigor in muscle and brain that makes the doing of things a pleasure, you join the army of "plain old common sense" and start in now. Then after you have been 2 or 3 weeks on the Grape-Nuts training you write a statement of how you used to be and how you are now. The simple facts will interest others and surprise yourself. We never publish names except on permission, but we often tell the facts in the newspapers and when requested give the names by private letter.

There is plenty of time to get personal experience with Grape-Nuts and write a sensible, truthful letter to be sent in with the list of words, as the contest does not close until April 30th, 1906. So start in as soon as you like to building words, and start in using Grape-Nuts. Cut this statement out and keep the letters Y-I-O-Grape-Nuts before you and when you write your letter you will have some reason to write on the subject "Why I Owe Grape-Nuts."

Remember 331 persons will win prizes, which will be awarded in an exact and just manner as soon as the list can be counted after April 30th, 1906. Every contestant will be sent a printed list of names and addresses of winners on application, in order to have proof that the prizes are sent as agreed. The company is well known all over the world for absolute fidelity to its agreements and every single one of the 331 winners may depend on receiving the prize won.

Many persons might feel it useless to contest, but when one remembers the great number of prizes—(331)—the curiosity of seeing how many words can really be made up evening after evening and the good, natural fun and education in the competition, it seems worth the trial; there is no cost, nothing to lose, and a fine opportunity to win one of the many boxes of gold or greenbacks.

We make the prediction that some who win a prize of gold or greenbacks, will also win back health and strength worth more to them than a wagon full of money prizes.

There are no preliminaries, cut out this statement and go at it, and send in the list and letter before April 30th, 1906, to Postum Cereal Co., Ltd., Battle Creek, Mich., and let your name and address be plainly written.



evenings. The following is the programme announced: March 6, "The Layman in the Church," Rev. F. J. Kinsman, professor of Ecclesiastical History, General Theological Seminary, New York; March 13, "The Church and Charitable Relief," Rev. W. M. Grosvenor, D.D., rector of the Church of the Incarnation, New York; March 20, "The Missionary Work of the Church," Rev. W. T. Manning, D.D., vicar of St. Agnes' Chapel, New York; March 27, "The Revival of Community Life," Rev. Hamilton Schuyler, rector of Trinity Church, Trenton, N. J.; April 3, "The Ministry of Women," Rt. Rev. Leighton Coleman, D.D., LL.D., Bishop of Delaware. The choirs of the Epiphany, St. John's, St. Mark's, St. Stephen's, and St. John's, Georgetown, will each render the music at one of the services which precede these lectures.

THE NEWEST Cathedral mission, the Chapel of the Nativity, on Capitol Hill, has recently been moved to more commodious quarters, and the hall in which services are held has been fitted up in a neat and Churchly manner. The chancel has been freshly carpeted, and among the gifts of friends are a handsome violet silk dossal from one of the principals of the Cathedral School for Girls, and alms basins of oak from the Rev. G. F. Dudley of St. Stephen's Church. On the afternoon of Quinquagesima Sunday a service was conducted in the new hall by the Rev. Enoch M. Thompson, in charge of the mission, and the sermon preached by the Rev. W. G. Davenport of Anacostia. A building fund for a much desired chapel is slowly growing, the congregation having by its efforts raised \$1,500.

A SERVICE of much interest to the congregation of St. Alban's was held in the church on the evening of February 26th, when a number of boys, after a period of training, were formally admitted into the choir. Evening Prayer, with special psalms and lessons was said by the Rev. G. C. Bratenahl, rector of the parish, and the music was very finely rendered by the full choir. The very expressive and appropriate office for the admission of choristers, authorized in the diocese, followed, in the course of which the choristers promised to observe the rules of the choir to submit to lawful authority, and to be reverent in the Lord's house, and express the desire to use to the glory of God the gift with which they have been endowed. The rector, taking each by the hand, admits them into the choir, bidding them "Be humble, obedient, and reverent," and then gives to each a Prayer Book, saying, "Take heed that what thou sayest with thy mouth thou believe in thy heart, and show forth in thy life, and may the King of saints and angels accept thy praises both in this world and in the world to come. Amen."

#### WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Clerical Retreat at Holyoke—Woman's Auxiliary.

A RETREAT was held for the clergy of the diocese, on Monday and Tuesday, February 19th and 20th, in St. Paul's Church, Holyoke. The conductor was the Rev. Dr. Roper of the General Theological Seminary, New York. Eleven of the clergy were able to be present.

A LOCAL CONFERENCE of the Woman's Auxiliary was held in Chicopee on Friday, February 23d, which was largely attended by delegates from the parishes in the Connecticut River Valley. The speakers were the Rev. John F. Porter of Tampa, Fla., who has been in this vicinity for several weeks getting funds for his colored work in Tampa; Miss Sara B. Huntington of Hartford, who spoke about China; and the Rev. Charles J. Sniffen, the diocesan missionary, who spoke about Diocesan Missions.

#### WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.  
J. N. MCCORMICK, D.D., Bp. Coadj.

Movements of the Bishop Coadjutor—Grand Rapids Notes.

THE BISHOP COADJUTOR confirmed a large class at St. Mark's Church, Grand Rapids, on Quinquagesima Sunday. He had prepared the candidates before his consecration. On the following day he left for a vacation trip of a week or ten days to New York and other Eastern cities. Regular visitations will commence in the diocese about March 10th.

Arrangements are now being made, which will no doubt result in making St. Mark's Church a pro-cathedral, in charge of Bishop McCormick, assisted by a dean. The Bishop Coadjutor hopes to conduct the three hours' devotion on Good Friday and also to officiate in St. Mark's on Easter day.

AT GRACE CHURCH, Grand Rapids, the Rev. Z. B. T. Phillips of Trinity Church, Chicago, will conduct a "Quiet Day" for women on March 27th. A chapter of the Junior Brotherhood has been organized in Grace Church. The rector, the Rev. R. H. F. Gairdner, has made an earnest appeal to his people to put the parish in line with other wide-awake parishes of the country in the matter of missionary contributions.

#### WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Noon-day Services—Mr. Beaty's Anniversaries—St. Paul's Endowment Completed.

NOON-DAY SERVICES during Lent are held daily in St. Luke's Church, Rochester, with special speakers arranged for each week. The three days following Ash Wednesday were taken by the Rev. Leonard J. Christler of Auburn. For each of the complete weeks following the speakers will be, respectively, the Rev. Warren C. Hubbard of Brooklyn, the Rev. Herbert G. Coddington, D.D., of

#### A NECESSARY EVIL

EXPERIENCE OF A MINISTER WHO TRIED TO  
THINK THAT OF COFFEE.

"A descendant of the Danes, a nation of coffee drinkers, I used coffee freely till I was 20 years old," writes a clergyman from Iowa. "At that time I was a student at a Biblical Institute, and suddenly became aware of the fact that my nerves had become demoralized, my brain dull and sluggish, and that insomnia was fastening its hold upon me.

"I was loath to believe that these things came from the coffee I was drinking, but at last was forced to that conclusion, and quit it.

"I was so accustomed to a hot table beverage and felt the need of it so much, that after abstaining from coffee for a time and recovering my health, I went back to it. I did this several times, but always with disastrous results. I had about made up my mind that coffee was a necessary evil.

"About this time a friend told me that I would find Postum Food Coffee very fine and in many respects away ahead of coffee. So I bought some and, making it very carefully according to the directions, we were delighted to find that he had not exaggerated in the least. From that day to this we have liked it better than the old kind of coffee or anything else in the way of a table drink.

"Its use gave me, in a very short time, an increase in strength, clearness of brain, and steadiness of nerves; and sleep, restful and restoring, came back to me.

"I am thankful that we heard of Postum, and shall be glad to testify at any time to the good it has done me." Name given by Postum Co., Battle Creek, Mich.

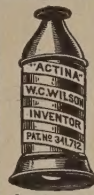
There's a reason. Read the little book, "The Road to Wellville," in pkgs.

## IF YOU HAVE Rheumatism

Gout, Lumbago, Sciatica, when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address: John A. Smith, Dept. 25, 306-308 Broadway, Milwaukee, Wis.

## DEAFNESS AND CATARRH CURED BY "ACTINA"

Ninety-five per cent. of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The inner ear cannot be reached by probing or spraying, hence the inability to obtain a cure by old methods. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of "Actina." "Actina" also cures asthma, bronchitis, sore throat, weak lungs, colds, headache, and all other ailments that are directly or indirectly due to catarrh. "Actina" is sent on trial, postpaid. Call or write us about your case. We give advice free and positive proof of cures. A valuable book—Prof. Wilson's 100-page Treatise on Disease—Free. Address New York & London Electric Association, Dept. 125C, 929 Walnut St., Kansas City, Mo.



## Where, When, and How

are three questions agitating the mind of the prospective tourist.

**WHERE?** Florida, Cuba, and the South. Because the beautiful Southland is not so far from home, and the expense is light in comparison with the far West.

**WHEN?** Now, for the blizzard of the North is upon you.

**HOW?** Via the **SOUTHERN RAILWAY**

in connection with

## Queen and Crescent Route

BECAUSE—

the "Chicago and Florida Special," leaving Chicago 1:00 P.M., arriving Jacksonville 8:50 P.M. and St. Augustine 10:00 P.M., and the "Florida Limited," leaving Chicago 9:00 P.M., arriving Jacksonville 8:50 A.M. and St. Augustine 10:00 A.M., will take you in through sleepers, club, dining, and observation cars, modern day coaches, etc., etc. Write for Winter Homes booklet and other literature to—

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## PENNOYER SANITARIUM

Established 1867. Model, modern Health Resort (open entire year), with every facility for successful treatment of chronic diseases. Nervous diseases a specialty. Moderate charges—everything included. For prospectus, address DR. PENNOYER & ADAMS.



Syracuse, the Rev. Cameron J. Davis of Buffalo, the Rev. Robert M. Duff, D.D., or Norwich, N. Y., and the Rev. Louis C. Washburn, D.D., formerly Archdeacon of Rochester. The services are in charge of a committee consisting of a number of the Rochester clergy.

ARRANGEMENTS for the noon-day services at St. Paul's, Buffalo, during Lent have so far been completed as to enable us to give the following list of preachers: March 1, Bishop Walker; March 2-3, Rev. W. R. Stearly, rector of Emmanuel Church, Cleveland; March 5-9, Rev. Geo. C. Richmond, Rochester; March 10, Rev. C. J. Davis, rector of Trinity Church, Buffalo; March 12-16, Rev. Dr. Stewardson, president of Hobart College; March 17, Rev. N. W. Stanton, rector of St. Mark's Church, Buffalo; March 19-23, Rev. John Dows Hills, rector of Oil City, Pa.; March 24, Rev. G. B. Richards, rector of the Ascension, Buffalo; March 26-30, Rev. R. R. Converse, D.D., rector of St. Luke's, Rochester; March 31, Rev. John C. Ward, rector of Grace Church, Buffalo.

AT A GATHERING in the parish house of St. Peter's Church, Buffalo, on Thursday evening, February 22nd, to mark the third anniversary of the rectorship of the Rev. Arthur H. Beatty, on behalf of the congregation, the Rev. Jesse Brush, D.D., presented to the rector a purse containing a substantial sum in gold coin, which Mr. Beatty acknowledged in a few fitting words expressing his gratitude not only for the gift but for the loyal help afforded him by his people in his administration of the parish.

THE \$200,000 endowment fund of St. Paul's parish is now complete. The financial committee that raised the fund was composed of Messrs. E. H. Hutchinson, A. Porter Thompson, and Chas. R. Wilson.

The subscriptions amount to \$75,000. The church has on hand a fund of \$25,000 and Gen. Hayes has promised to give \$100,000, making a total of \$200,000.

Of this \$75,000, about \$68,000 was raised among members of the church, and the small remainder was collected from the public.

"This fund will be sufficient to keep St. Paul's Church where it is for all time," said Chairman Hutchinson to a reporter of the Buffalo News. "Of course we are only allowed to use the income from the money and the principal cannot be touched. This income alone will not be large enough to support the church, but it will be sufficient to make up any deficit we may have. Of course the members must contribute to maintaining the church as before.

"We have always hoped to have a fund of \$300,000, and perhaps at some future time that hope may be realized."

AT A RECENT meeting of the executive committee of the Buffalo Local Assembly Brotherhood of St. Andrew, having charge of the arrangements for the State Convention to held in Buffalo in May, the following items were given for publication: Mr. Alex. M. Haddon of New York will preside; among those who are to address the convention are the Bishop of the diocese, the Rev. John Dows Hills, and the Rev. Arthur S. Lloyd, D.D. The Eastern Passenger Association, in the state of New York, has agreed to fix a rate of one and one-third fare, and it is hoped to have this privilege extended beyond the state boundaries. The following have been appointed chairmen of committees, and will be glad to receive suggestions or to supply information on any and all matters pertaining to this convention: John K. Walker, executive; Geo. T. Ballachy, finance; M. T. Burns, programme and meetings; R. F. Kirtland, reception and entertainment; R. M. Codd, Jr., press and publicity; W. R. Martin, local attendance; W. A. Haberstro, Junior Department; R. M. Cushman, registration and information.

## A PERFECT HAND

HOW ITS APPEARANCE BECAME FAMILIAR TO THE PUBLIC.

The story of how probably the most perfect feminine hand in America became known to the people is rather interesting.

As the story goes the possessor of the hand was with some friends in a photographer's one day and while talking, held up a piece of candy. The pose of the hand with its perfect contour and faultless shape attracted the attention of the artist who proposed to photograph it. The result was a beautiful picture kept in the family until one day, after reading a letter from someone inquiring as to who wrote the Postum and Grape-Nuts advertisements, Mr. Post said to his wife, "We receive so many inquiries of this kind, that it is evident some people are curious to know, suppose we let the advertising department have that picture of your hand to print and name it 'A Helping Hand.'" (Mrs. Post has assisted him in preparation of some of the most famous advertisements.)

There was a natural shrinking from the publicity, but with an agreement that no name would accompany the picture its use was granted.

The case was presented in the light of extending a welcoming hand to the friends of Postum and Grape-Nuts, so the picture appeared on the back covers of many of the January and February magazines and became known to millions of people.

Many artists have commented upon it as probably the most perfect hand in the world.

The advertising dept. of the Postum Co. did not seem able to resist the temptation to enlist the curiosity of the public, by refraining from giving the name of the owner when the picture appeared, but stated that the name would be given later in one of the newspaper announcements, thus seeking to induce the readers to look for and read the forthcoming advertisements to learn the name of the owner.

This combination of art and commerce and the multitude of inquiries furnishes an excellent illustration of the interest the public takes in the personal and family life of large manufacturers whose names become household words through extensive and continuous announcements in newspapers and periodicals.

**\$49 BUYS A NO. 45 LEADER**

**Steel Furnace**

We pay freight east of Omaha. Dust, smoke, gas tight. Brick fire box. New chain regulation. Burns coke, hard or soft coal, wood. Will heat 7 to 8 room house, a store, school or small church. Any man can set it up himself. Write us for free estimate for heating your house. Write for our new illustrated book. It tells all about selecting and setting a furnace, shows you how to avoid mistakes made by others, and how easily you can save time and money. It's free.

Hess Warming & Ventilating Co.  
721 Tacoma Building, Chicago, Ill.



### VERY LOW RATES SOUTHWEST

February 20 and March 6 and 20, the Wabash will sell homeseekers' tickets from Chicago to points in Arkansas, Texas, Oklahoma, Indian Territory, and South at less than half rate for the round trip. Write for Maps, Time Cards, and full details. F. H. TRISTRAM, A. G. P. A., 97 Adams St., Chicago.



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